

An humble petition of the  
Communalitie to their nost re-  
nowned and gracious Soueraigne, the Lady  
Elizabeth, *by the grace of God, Queene of Eng-  
land, France and Ireland, defender of the faith, &c.*

Also the lamentable complaint of  
the communalitie, by way of Supplication to  
*the high court of Parliament, for a learned mi-  
nisterie, renewed and augmented.*

A petition made to the Conuocation  
house, 1586. by the godly ministers tending  
*to reconciliation, and translated into English.*

*Iohn 21. ver. 15. 16. 17.*

Iesus said to Simon Peter, Simon the sonne of Iona, lo-  
uest thou me more then these? He said vnto him, Yea  
Lord, thou knowest that I loue thee. Hee saide vnto  
him, Feede my Lambes.

He said to him again the second time, Simon, the sonne  
of Iona, louest thou me? He said vnto him, Yea Lord,  
thou knowest that I loue thee. Hee said vnto him,  
Feede my sheepe.

Hee said vnto him the third time. Simon, the sonne of  
Iona, louest thou me? Peter was sory because hee said  
to him the third time, Louest thou me? and said vnto  
him, Lord, thou knowest all thinges: thou knowest  
that I loue thee. Iesus said vnto him, Feede my  
sheepe.

1588.



## To the Reader.

**B**Ecause our desire is, that this our cō-  
plaint may be communicated to euery  
one of the honourable of Parliament,  
and finding no other waies to performe the  
same: We desired that it might bee done by  
the way of printing. And wee pray that  
this our request may bee made knowne to  
her Maiestie, who in all ciuill causes ap-  
pertaining to this present life, is a mirrour  
of mercie, so we trust that her bowels of pi-  
tie and compassion will abounde and ex-  
ceed in this matter, that concerneth the sal-  
uation of the soules of her louing subiects,  
and that as she is the head and chiefeſt, so  
wee trust that her hand will bee most for-  
warde in this sacrifice and seruice of the  
Lord, which hee requireth for all the bene-  
fites that hee hath most plentifully powred  
upon her Maiestie, and upon vs by her  
Maiesties gracions gouernement.

The

The humble petition of the  
Communitie to their most re-  
nowned and gracious Soueraigne  
the Lady *Elizabeth*, by the grace of  
God, *Queene of England, France, and*  
*Ireland: Defender of the faith, &c.*

**M**Ost gracious Soueraigne, we  
your faithful and obedient sub-  
iects, doe confesse with all hum-  
bleness of minde, that we haue heere to-  
fore offered many petitions vnto your  
Highnes, and haue found your gracious  
fauour to bee such, that in all our honest  
causes, wee haue departed away with  
chearefull countenances: yet did we ne-  
uer present to your Highnes so waightry  
a petition as wee haue now in hande, so  
reasonable and meete for your Highnes  
to graunt, and so necessarie for vs, your  
faithfull subiects to be obtained: We are  
exceeding many petitioners, in a cause  
that concerneth the glory of God, in the  
highest degree, and the saluation of the  
soules of your louing subiects. We are as  
importunate as the Widowe in the Go-  
spel



*The humble petition*

spel, not before an vnrighteous Iudge,  
but before a most gracious and religions  
Princesse: and therefore the more wee  
are rebuked to hold our peace, the more  
wee crie for helpe, as did the two *blynde*  
Mat. 20. 31. *men of Iericho*. For the Lord hath made  
vs to vnderstande our miserie, and wee  
conceiue great hope to be relieued.

Our petition is (most gracious Prin-  
cesse) that as the glorious Gospell of  
Christe hath been preached in diuers  
parts of this your kingdom, to the great  
comfort of the consciences of your peo-  
ple, that haue heard the same, (and that  
by your gracious commandement) so  
we (vnto whom the Gospell hath not yet  
shined, but hath been couered vnder a  
cloude, by wrongfull intrusion of blinde  
guides, & Non-residents, that haue sore  
pestered & clogged vs these many yeres,  
by whose ignorance and lewdnes, many  
thousand of our soules are lost, and pe-  
rished in that lake, that burneth with fire  
and brimstone, who cannot be redeemed  
again with any raunsome) may now at  
the length enjoy the same comfort of  
the

2  
*of the Communitie.*

the preaching of the Gospel, that our brethren haue done. It hath pleased God of his rich mercie to giue you the *bles-* Gen. 15. 5.  
*sing of Abraham*, so that your people are and 13. 16.  
as the starres of heauen in multitude, & as the dust of the earth, that cannot bee numbred, and the Lorde your God encrease them more an hundred fold, and that your Grace may see it with your eyes to your comfort.

Yet so it is, most dread Soueraigne that the greatest part of the people of the land, are altogether blinde and ignorant of true religion: yea more ignorant then is credible to any, that hath made no triall of vs, as though wee had neuer dwelt within the listes of Christendome. For what a pitifull thing is it, to come into a congregations of one or two thousand soules, & not to find aboue foure or fife that are able to giue an account of their faith in any tollerable maner, wherby it may be said probably: *This is a Christian man, or, Hee is a childe of the Church.* Who, if they were put to the fire triall which we saw in Queen Mary her daies,



*The humble petition.*

(we feare) would prooue our complaint to be too true.

For wee may not conceale from your Maiestie, our dangerous disease, & profound ignorance, more perillous thē the pestilence. Yea, it is our griefe, that wee haue deferred the time so long, to shewe your Maiestie, that wee are very babes & children, not knowing our right hande from our left in matters that concerne the kingdome of heauen. Vnto whom agreeth very well the saying of the Psalmist: *Man that is in honour and without understanding, is like vnto the beast that doth perish.* Yea, would to God our condition were not worse then the brute beastes, that doe feede at our stalles, and that our last end were like vnto theirs, if wee die in this miserable estate, wherein we now stand. For if your Maiestie sawe that waste wilderness, wherein the most part of vs doe abide, and dwell in, voide of al growth of heauenly graces, because the doctrine of the gospel doth not drop vpon vs as the rain, nor the speech of the Teacher doth fall vpon vs as doth the dewe

*of the Communitie.*

dewe, wee thinke your Grace could not  
forbeare, but that with the Prophete,  
*Your eies Woulde gush out riuers of Water,* Psal. 119.  
*because wee keepe not the lawe of our God,* 136.

for want of teaching & instruction. But  
now it is hid frō your eies, for your place  
being so high, will not suffer you to be-  
hold vs that lie so low, in a deepe dunge-  
on of miserable ignorance, but onely by  
way of complaint & informatiō, which  
we pray all men suffer vs to make, with-  
out any kind of discōtēment. For what  
greater misery can befall vnto any man  
liuing, then not to knowe his owne mi-  
serie, and Christe crucified, without the  
which knowlege, man is made an aliant  
from the common wealth of Israel, a  
straunger from the couenants of pro-  
mise, without hope, and without God in  
the world, which is a miserie of all mis-  
eries.

Ephes. 2. 12.

O pitifull thing to consider, the plen-  
tie of sufficient men in this lande of all  
trades & occupations, necessarie for the  
vse of this present life, and such scarcitie  
of skilfull men, that should guide vs the



*The humble petition*

way to eternall life, of whom wee stande most in neede of all others, and so manie workemen intruded vpon vs of so long time, and so vnskilfull to forme and frame vs, after the image of Christe, that if men of other trades had no more knowledge to do their busines, the they, vndoubtedly no man woulde vse them, or scantly giue them a morsell of bread in their hand for their labour. But if any goe about with false & flattering words, to giue vnto these insufficient ministers a better grace then they deserue, or to make our condition to seeme more tolerable, then it is, or and as wee haue trulie, yet sparingly reported the same, though it be to auoide deserued blame, whereby your willing minde to relieue our miserie might bee withdrawn or hindered, wee trust wee may say without offence to your Maiestie, or any good man, *would to God they were cut off that doe trouble you*, in this so honourable and mercifull a worke. It is a true and a fearful saying of our Sauour Christe, that, *Hee that beleeueth not in him, is alreadie condemned*

Gal. 5. 12.

Joh. 3. 18.

3  
*of the Communitie.*

*condemned.* And S. Paul saith, *Howe shall* Rom. 10. 14.  
*they beleue in him of whom they haue not*  
*heard, and howe shall they heare without a*  
*Preacher?*

Preachers therefore wee craue (most gracious Soueraigne) least that for want of faith by preaching, wee bee condemned with the Diuell and his angels into hell fire, where there is nothing but weeping and gnashing of teeth for euer. For it is a fearful thing to fall into the hands of the liuing God, and to die in his displeasure, who will shewe himselfe from heauen in flaming fire, to render vengeance to them that knowe him not, and which obey not the Gospel of our Lord Iesus Christ, which shall be punished with euerlasting perdition from the Lorde, and from the glory of his power. Seeing then that the comming of the Lord will be so terrible, & fearful to the ignorant, so that they shall desire the mountaines to fall vpon them, that they may flie from the fierce wrath of the Lord, and not behold his fearefull countenance, how can we chuse, but feare and tremble? And yet

Heb. 10. 31.  
2. Thes. 1. 7.  
8. 9.

A s God



*The humble petition*

God knoweth, we conceiue not the hundredth part of those horrible torments, which the ignorant and wicked persons doe endure for euer. For as the heart of man cannot comprehend the good which God hath prepared for those that loue him: so the evils that shall befall vpon the heads of the wicked, are not to bee reached vnto by mans vnderstanding, but they are only knowen to those that feelee them. Who if they might, and could declare them, as they grieue them wee suppose, an host of men were neuer able to abide to heare them. For euen touching this life, wee are fearefull to die, much more to die in hell fire for euer. Which thing we cannot auoid, except God from heauen doe visite vs, by your gracious helping hande, for the establishing of a learned ministerie.

And it seemeth vnto vs that this worthe worke is referued for your Highnes by the prouidence of God. For it is an Heroycall worke, fit for such a noble Princesse: It is an enterprife full of true honour and glory, the fame whereof will  
passe

*of the Communitie.*

pasſe through heauen and earth, and as  
Iotham the ſonne of Ierubbaal ſaide of  
the vine, it will *cheare both God and man*, Iud. 9. 13.  
it is fit for ſuch a religious Gouvernour,  
as enioyeth *the peace of Salomon*. And we 1. Chro. 22.  
pray your Highnes, moſt humbly vpon 9.  
our knees, that this honour of eſtabli-  
ſhing an holy miniſterie, may not be left  
vnto any of your ſucceſſours, the Kings  
or Queenes of Englande, that the poſte-  
ritie ſhoulde ſay, that this holy request  
coule not bee obtained of that noble  
Queene Elizabeth, though it were  
ſought with teares of her faithfull and  
louing ſubiects. For though wee haue  
obtained great quietnes by your graci-  
ous gouernment, & that many worthie  
things are done to this nation, through  
your prouidence, and namely & aboue  
all the reſt, the libertie of preaching the  
Goſpel of Chriſte, which wee acknow-  
ledge in all places (moſt noble Queene)  
with all thankſgiuing: yet ſeeing ſo ma-  
ny millions of your people, through the  
great famine of the word in moſt places  
of this lande, ſit in darknes, and in the  
ſha-



*The humble petition*

1. King. 14.  
8. & 15. 5.  
1. Chro. 15.  
2. Chro. 19.  
2, 3, 4. &c.  
2. King. 20.  
3. 25.  
2. Chro. 34.  
1, 2, 3. &c.  
2. Chro. 35.

shadowe of death, our desire is, that it might please God to mooue your Highnes, to goe beyond your selfe, and to surmount not only many godly Princes of Iuda, and of this lande, but also to bee equall with Dauid, Ezechiah, and Iosia, of whom it is written, *That they reformed religion in every point, walked in all the waies of the Lord, and turned not therefrom, neither to the right hande, nor to the left.* Whose chiefe care was to make prouision for the Priestes and Leuites, and to set them in their places, to minister vnto the Lord. So in like maner wee beseeche the Lorde of his endles mercy in Christe Iesus to vouchsafe this blessing vpon vs, to raise vp your noble spirite, to aduance the honour of God, and true religion so highly, that your Grace may bee a paterne for your successours, of whom it may bee said, *that some walked in the waies of that noble Queene Elizabeth. and some declined.*

And truly if wee shoulde goe away in this so holy a petition ashamed, and our countenance cast downe, from so mercifull

*of the Communitie.*

cifull a Princesse, assisted with so many  
godlie and religious Counsellours, in  
what dayes might wee hope to haue a  
Prince, comparable in godlines, pitie &  
compassion: of whom wee might hope,  
to haue our desire fully satisfied? And  
sith the Gospel of Christe hath been so  
deare vnto your Maiestie, that it hath  
slept in your bosome, both in aduersitie  
and prosperitie, by meanes whereof you  
haue seene our Sauour Christ with Za-  
cheus, and imbraced him in your armes  
with Simeon, to your great comfort, and  
consolation: hold not your self conten-  
ted therewith most noble Queene, vntil  
you haue made all your louing subiects  
partakers of your ioyes. Yea, the rich &  
exceeding great blessings giuen of God  
vnto your Highnes (the same whereof  
is spread abroad farre & nigh, wherein  
you approach to the excellencie of Salo-  
mon, and in some part surmount him)  
doe pleade our cause, and craue at your  
hands, that in like degree of loue, you  
shoulde honour him againe, in causing  
his glorious name to beknownen and ex-  
alted

Luke. 19. 45

Luke. 2. 28.



*The humble petition*

alted among all the people of your Dominion, by the plentifull preaching of the Gospel ( for no other gift or sacrifice is comparable vnto that ) that the daies foretolde to bee in the kingdome of Christ, might be scene in this your land:

**Jer. 31. 34.** *They shall all know mee frō the least of thē to the greatest of them, saith the Lord.* For your Maiestie knoweth verie well, to whom much is giuen, of him much is required. Moreouer, seeing Gods holy name is of long time blaspheamed by these ministers of vncircumcised lippes and heartes, the basest of the people, so that the faces of his seruants are couered with shame, and we the people are exposed as a pray vnto the enemy ( for howe many thousands of vs are betrayed vnto Satan in this your countrie, since your gracious gouernment began? who now doe weepe and gnashe their teeth in the flames of eternal fire remediles ) we pray you (most gracious Soueraigne) bind vp this wounde, stop this breach, couer the nakednes of the Church, and wipe away the teares from the faces of your louing subiects.

*of the Communalitie.*

subiects. So shall the kingdome of sinne  
& iniquitie (that ouerfloweth this land)  
and in manner vaunteth it selfe euery  
where, be brought low, and Gods heauie  
iudgements prepared for sinne, shall be  
staied. For though the seueritie of lawes  
well executed, may restraine sinne in the  
outward man : yet nothing but the two  
edged sworde of the ministerie, drawen  
foorth & well handled, is able to wound  
sinne at the very heart And to conceale  
nothing from your Maiestie, wee are  
greatly moued at the hearing of the ser-  
mons of the godly Preachers. For they  
plainely say, that if the Lord his matters  
bee not regarded, but still cast aside, and  
temporall securitie sought for, onely by  
the wisdom of man, that then there is  
an heauie iudgement, prouided by the  
Lord, and a black cloude hanging in the  
aire, for that hee will not be continually  
reiected. Vpon occasion whereof, if it so  
fall out, they admonish vs to prepare our  
selues to endure the whot storme and  
tempest, according to the wise counsell  
of Salomon, saying : *A prudent man see-*  
eth

Heb. 4. 12.



*The humble petition*

Pro. 22. 3.

*eth the plague, and hideth himself, but the foolish he goe on still, and are punished.* For they say, (and wee knowe it to bee true) that this Realme of Englande is full of swarines of gallant Atheists, voluptuous Epicures, ignorant people, hereticall papists, and blinde guides, and in a manner that all fleshe haue corrupted their waies before the Lorde, which make the lande to stinke in his nostrils, so that his patience with safetie of his iustice, can not long endure them, but that (as the Prophet saith) He will ease him of his aduersaries, and auendge him of his enemies: Yea hee will burne out this drossè of the the land, till it be pure, and remoue this sowre leauen out of his sight, that the people may be a sweete lumpe vnto his name. For they ground their perswasion vpon the hatred of God, against sinne & impietie euer accompanied with iustice, as also vpon the Lorde his ordinarie gouernment in his Church, which he vsed in the daies of the Iudges, & of the kings of Iuda. For at that time, when his people enioying peace, vsed it not to ad-  
uaunce

Esay. 1.

Psal. 5. 6.

Deut. 4. 24.

Deut. 8. 11.

12. 13. 14.

Iud. 2. 7. 8. 9.

Iud. 3.

Iud. 4. &c.

1. King. 11.

2. Chro. 12.

3. Chro. 33.

*of the Communitie.*

maunce the honour of God and true religion, but by little and little turned away to their owne wicked waies, and declined from the Lord, then hee stirred vp some mightie aduersaries against them, or sent some other grievous calamitie vpon them, vntill hee had humbled the, and brought them low, yet notwithstanding in their trouble & aduersitie, when they turned vnto him with all their hearts, and sought him early, hee pitied them according to the multitude of his mercies, and deliuered them. Now when wee heare the heauie iudgement of the Lordestanding vppon suche sufficient grounds, pronounced by his seruants against this land, wee protest before your Maiestie, that we are not careles, but do feare and tremble, still waiting from time to time, when the Lord will iustifie the wordes of his seruants, except he receiue a sacrifice from your Highnes, (as wee trust hee shall) to stay his wrath and displeasure: as in the dayes of Dauid. For  
when Dauid and his people had sinned  
against the Lord, and the Lordestad  
his angel, to punish the land with pesti-  
lence

2. Sam. 24.

1.2. &c. 15.

16. 17. 18.

B



*The humble petition*

lence, whereof 70. thousande men died, then Dauid seeing the Angell stretching foorth his hande also against Ierusalem, to destroy it, spake vnto the Lorde and said: *Behold I haue sinned, yea I haue done wickedly, but this sheepe what haue they done? Let thy hand I pray thee be against me, and against my Fathers house.* After which praier, the Lord comaunded him by his seruant Gad, to build him an Altar in the threshingfloore of Arannah the Iebusite, whereon hee offered burnt offerings, and peace offeringes, and the Lorde was appeased towards the land, and the plague ceased from Israel.

So in like maner, if your Highnes with Dauid, shall make an entire and simple confession of your owne sinnes, and the sinnes of your people before the Lorde, and iustifie him, in that at this time he in his anger against our sinnes, hath stirred vp the wrath of forraign foes, comming with a bloody minde to destroy this whole nation, as the like attempt hath beene made before by the Papistes at home, as your Maiestie knoweth verie well, and that all this which was threatened,

*of the Communitie.*

ned, hee might haue put in execution most iustly for this dumbe ministerie so long time continued, the cold receiving of the Gospell, and the ouerflowing of Atheisme, and all manner of sinne: and yet notwithstanding, in his great patience, still wayting for our conuersion hath yet withdrawen his hand, as often times before as hauing respect to his name (least it should be planted amongst the Idolatrous papists) and the prayers of his little flocke, and not to our righteousness (for wee are a proude and a stiffe necked people;) and that also in his mercie he hath turned the sword of our enemies into their own bowels: if after this humble confession of the grosse sinnes of this land in many teares, with a full resolution to remooue them. And first of all, this dumbe ministry, which is the foulest of all, you shal also offer vnto the Lorde in his Temple, the sacrifice of an holy learned ministerie, that hee may smell a sauour of rest, then vndoubtedly he will be appeased towarde this land, and strike a mightie feare into the enemies of religion, so that Dauid shall not

Eze. 10. 21.



*The humble petition*

need to stand in feare of Ishibenob, or other of the Philistines any more. Therefore seeing the Lord hath made himself both terrible and amiable towards your Maiestie, in the perill and preservation of your life, from the euill man, from time to time, so that it appeareth euidently vnto all men, that he is still offended, and yet tendereth your safetie as the apple of his eie, whereby you may truly say with the Prophet by experience: *He only is my strength & my saluation, & my defence, therefore I shall not be moued:* and moreouer, is yet readie to enlarge himself towards you: conditionally that you deferre the reformation no longer. Requite his long patience, and cause his name to bee honourable among all his people within your Dominion, and his welbeloued sonne to be lift vp on high, as Moses lift vp the serpent in the wilderness, that whosoever beleeueth on him, may not perish, but haue life euermore lasting.

**Psal. 61. 6.**

**Ioh. 3. 14. 15**

And nowe are the eyes of all the people in the lande set vpon your Maiestie, and waite for this gracious worke, euen the



*of the Communitie.*

the establishing of a learned ministerie,  
whereby wee may all knowe the Lordes  
good will and pleasure. And what other  
gift can your Highnes giue vnto the  
Lorde, for all the benefites that hee hath  
bestowed vpon you, that is so deare and  
precious vnto him, or so comfortable  
vnto your louing subiects? For it is more  
precious then pearles, and all that wee  
can desire, is not to bee compared vnto  
it. And as a sacred ministry would be a  
most ioyfull thing vnto all your louing  
subiectes, so woulde the onely hearing  
therof be a terrour to all the enemies of  
the Gospel, and cause a sodaine feare and  
trembling to fall vpon them: so that  
their heaites woulde bee astonished and  
die in their bodies, and within ten daies  
the Lorde woulde strike them to death  
with foolish Nabal. For the subtile Pa-  
pists know right well, that if ignorance,  
the maine pillor of Poperie, were pulled  
downe, as it were by the might of Samp-  
son, and the wholesome doctrine of the  
Gospel, that leadeth to all dutifull obe-  
dience vnto God, and the Prince, and  
therefore it is at deadly feude with all

B 3

treason

1. Sam. 15.  
37.38.

*The humble petition.*

treason and rebellion, were set vp and planted in the hearts of vs the people of the land by a sacred ministry, then their complots and deuises, though neuer so cunningly contriued, would not bee worth a rush, to reedifie their kingdome againe in this lande: then no doubt the English seminaries at *Rome, Rheime* and *Doway* would quaille, and fall down flat to the earth. For their holy father the Pope would be loth still to lay out to liberall pention to so small a purpose, when he should vnderstand that the walles of our cities were built vp, & all the breaches stopped, that hee could not enter. *Then might both Prince and people say, I wil lay me downe in peace, and also sleepe, seeing thou Lord onely hast placed mee in safetie.*

*Psal. 4. 9.*

Therefore setting a part the commandement of the Lord, & his gracious blessing vpon his owne ordinance, which aboue all is to bee regarded, an holy learned ministerie in respect of pollicie, is the only sure and safe way to bee founde in the world, for the common peace and securitie both of Prince and people. So  
that



*of the Communalitie.*

that no other safe way can be inuented,  
by the pollicie of man : we dare boldlie  
speake through the confidence that wee  
haue in Christe Iesus by his Gospel. For  
as long as there is so much wildernes, &  
wast ground in our countrey vntilled, fir  
for the seminarie men to inhabite (as  
those places be where there are no prea-  
chers) seeing they beare about them no-  
thing but treason, whereof they are full  
euen to the brimme, and therfore no pa-  
tience or lenitie is able to ouercome  
them, they will still bee working accor-  
ding to their kinde and profession, and  
continually from time to time, seeke all  
possible means in those desolate places,  
to vndermine and subuert both Prince  
and people : whereof the Cananites Iud. 12  
made tributaries to the Israelites, con-  
trarie to the commaundement of the Iud. 2. 2. 3.  
Lord, is a notable document for all po-  
sterities.

Oh then most gracious Soueraigne,  
shall Antichriste the sworne enemy of  
our soules, raise vp three or foure Col-  
ledges, as it were mountes, vppon great  
charges, to batter and beate downe the



*The humble petition.*

**Psal. 76. 11.  
& 116. 18. 19**

**Cant. 2. 17.**

walles of Sion, ( whereby much euill is done to the citie of our God, which causeth many teares to fall from the eyes of his deare seruants ) & will your Maiestie spare cost, to set Rampires and Bulworks of defence to oppose against his furie, but let him goe on forward, with victorie vpon victorie, still triumphing and multiplying his armies amongst your people ? God forbid it shoulde so continue . Vowe therefore ( most Noble Queene ) an holy ministerie vnto the Lord, and persourme with Dauid, euen now before all his people, in the courtes of the Lords house, euen in the midlt of thee, O Ierusalem. Now is the Lorde Iesus become an earnest petitioner, in the person of his poore people, vnto your Highnes: cause not his countenance to fall downe, neither sende him emptie away, seeing he hath neuer sent you emptie, in all the petitions that you haue made vnto him, neither did hee make any difficultie at any time, to helpe you in all your troubles, but hath euer been as the *Roe, and the young Hart vpon the mountaines*, readie to runne to succour you

7  
*of the Communitie.*

you: so let not any difficultie or pretence  
of impediments whatsoever, bee an hin-  
derance to doe him this seruice, that hee  
most earnestly requireth. And if Herode  
the king saide vnto Herodias, and that  
with an othe: *Whatsoever thou shalt aske*  
*of me, I will giue it thee, euen to the halfe of*  
*my kingdome*, because shee pleased him,  
and his guests vpon his birth day, with a  
tricke of vanitie, why shoulde not your  
Maiesty fearing God, make a more large  
& liberall offer vnto our Sauour Christ  
for the preparation of an holy learned  
ministerie, whereby his ignorant people  
may bee taught to knowe him? Seeing  
that hee hath filled your heart with true  
pleasures in these your daies: but espe-  
cially, for that he hath reserued for your  
Highnes, in his euerlasting kingdome,  
incomparable ioyes and delights, which  
the eye hath not seene, the eare hath not  
heard, neither haue they entred into the  
heart of man. For if flesh and blood can  
obtaine much for vanitie, why shoulde  
not Christe obtaine more for truth and  
veritie? But seeing the Lord our Sauour

Marke 6.23.

1. Cor. 1.9.

is contented with a litle for his seruants,

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shall



*The humble petition*

shall he not obtaine that little? We know it (most noble Queene) that you wil not denie him. Therefore wee pray you to vouchsafe to vnderstande, howe many hundreths of worthie men are shut vp and incloistered in the two Vniuersities of Cambridge and Oxford, by most in- iurious patrons, and otherwise? Howe many worthie preachers are restrained in townes and cities, for that their conscience can not approue the reliques of Antichrist, to be good and profitable for the Church of God? Howe many Law- iers, Phisitions, and Schoolemasters also, able men to serue in this warfare, would concur together at once, if your Maiestie would but display the banner.

But we pray your highnes most hum- bly vpon our knees, that for the redresse of this our wofull case, you woulde not sende vs to the Bishops of this lande, or commit this charge of establisshing of an holy ministerie vnto their fidelitie, For if they shoulde solemnely promise your Maiestie, and that with an oth, that they woulde haue speciall care of this matter, yet we could not bee induced to  
beleue



*of the Communitie.*

beleue, that they would performe it, either could wee conceiue any comfort by such words. Because that by the space of this nine and twentie yeares, their vnfaithfulnes hath manifestly appeared, in that they hauing power, haue not provided for vs themselues, no not so muche as lawe requireth, neither at any time sought means either in Court or Counsell, that euer wee coulde learne, to satisfie our hungrie soules with bread. But either said that we were alreadie sufficiently provided for, or that it were an impossible thing to establish a preaching ministerie, as if they shoulde say, It were not possible for vs to be saued, contrarie to the mouth of the Lorde our God, and the iudgement of the best learned men in the land. Yea, they are so farre from hauing pitie and compassion vpon our lamentable ignorance & blindnes, that they haue been most grieuously offended, that we should seeke to your Grace, and the honourable assembly of Parliament, by way of complaint, for reliefe & comfort. For in pitying so much those blinde guides that they haue set ouer vs,  
they

*The humble petition*

they pitie vs nothing at all. Because that the fathers are loth to cast out their own children vppon any condition: or tenderly and carefully to heale that wound, which they haue wittingly & willingly made many dayes ago, without remorse of conscience. Therefore, most gracious Princessse, if there be any iniquitie in vs, let vs die at your Highnes feete, for why should we be deliuered into their hands?

1. Samu. 10. as Dauid fearing Saule, saide vnto his deare friend Ionathan. Yea, let our prayer be accepted before you, that you cause vs not to returne into the house of Ionathan the Scribe, least wee all die there. But wee flie vnto your Maiestie, assisted with the honorable assembly of Parliament for helpe and comfort.

2. Sam. 6. 12.  
1. Chron. 15 We pray your Grace therefore, to call vnto remembrance two worthe examples in scriptures, the one of Dauid, the other of Zorobabel. Dauid, after he had reigned certaine yeares, determined to aduaunce the seruice of God, & to bring the Arke from Baale Iuda to Ierusalem. At which time he assembled thirty thousand chosen men in Israel, but they set  
the



*of the Communalitie.*

the Arke of the Lord vpon a Cart, to car-  
rie it to Ierusalem, wherewith the Lorde  
was grieuously offended, and vpon oc-  
casion, smote Vzzah to death. But when  
the King had intelligence by the worde  
of the Lord, of the vnworthie handeling  
of the couenant of the Lorde, and that  
the Priestes and Leuites ought to beare  
the Arke vpon their shoulders, he refor-  
med the error, caused them to beare it,  
according to the lawe, and so brought it  
with honour, sacrifices, and great ioy in-  
to mount Sion. By the like error of our  
time, the gospel of Christ in many thou-  
sand places of this land hath been carted  
into Churches by men of no vnder-  
standing, as it were drawn with oxen:  
wherewith the Lorde beeing prouoked  
to wrath, hath shewed no small signes of  
his indignation, but hath filled all with  
dead bodies, and smitten the heads of  
diuers countries. Whereof your Maiesty  
being aduertised by God and his worde,  
and that the Gospel is to be handeled re-  
uerently, by men of wisdom and vn-  
derstanding, we trust that with David  
the king, you will reforme this dange-

Num. 4. 15.  
& 7. 9.

This spiri-  
tual slaugh-  
ter of all  
sorts of peo-  
ple in this  
lande hath  
been great  
by the dead-  
ly darts of  
ignorance,

rous

*The humble petition*

rous and dishonourable abuse, with all ioy and gladnes of heart, that skilfull men furnished with sufficient giftes, and warranted by God and his worde, may bring the gladi tidings of the Gospel into the hearts and consciences of all your louing subiects, there to rest for euer.

Ezra. 4. 4.  
Ezra. 5.  
Hag. 1.

Wee reade in like manner, that when Zorobabel had been of long time discouraged by the enemies of religion, from building of the Temple after their returne from the captiuitie, yet by scarcitie the Lordes chastisements, and specially by the preaching of the Prophetes, namely Aggeus & Zachariah, he tooke courage againe, and beganne the worke with greater zeale. And thogh they were encountred with new enemies, yet they went forward and finished it according to the commandement of the Lord, by his Prophetes: so mightie is our God, to prosper them that doe his will and pleasure. So in like manner seeing the dangerous enterprises and attemptes of the papists, and now of late of the Spaniards beside many other fearefull signes of Gods anger, doe crie vnto your Grace,  
and



*of the Communalitie.*

and the prophetes of our time, doe pray  
and beseech your Maiestie, in the name  
of the Lord of Hoastes, to raise vp your  
selfe to the building of this spirituall  
Temple by a learned ministerie: we trust  
that your Maiestie will humble your self  
to regard the iudgements of the Lorde,  
and to heare his holy wil by his seruants  
as reuerently as any religious Kings and  
Princes haue done heretofore: and that  
the Lord himselfe will stirre vp your no-  
ble spirite, and the spirite of your noble  
Counsellours, and the rest of your faith-  
full subiects, to goe and to doe the work  
in the house of the Lord of Hoasts your  
God, as hee wrought in Zorobabel and  
the rest of the people of the Iewes, after  
so long a discontinuance. And in so do-  
ing, the Lorde your God shall bee with  
you, and make the worke to prosper in  
your hands in despite of your enemies:  
so shall you bee glorious in the sight of  
the Lord, & in the eyes of his seruants.  
Then shall bee verified the saying of the  
Psalmist: *Such as bee planted in the house*  
*of the Lord, shall flourish in the Courtes of*  
*the house of our God, they shal bring foorth*  
*fruits*

Psal. 92. 13  
14.

*The humble petition*

**Exod. 17.**

**v. Sa. 15. 33.  
Deut. 7. 2.**

**Nosu. 13. 23.**

*fruit in their age, they shall be fat and flourishing.* And as the Lord your God hath commaunded you to haue warre with the Romish Amelec, the Lordes professed enemy for euer: so, seeing the Lord hath deliuered these Amalechites into your handes, spare them not, but draw out the two edged sword more dreadful and deadly vnto them, then any speare or shield, *and hewe them in peeces before the Lord in Gilgal.* There is no league or couenant to bee made with the Canaanites of the land, but to roote them out with the sword of the spirite, till there remaine none of them in Israel: for otherwise, *they will bee whippes vpon the sides, and prickes in the eyes of the children of God.* There is no pitie to be vsed towards them, whom the Lorde hath vowed to vtter destruction.

We pray you therefore (most gracious Princessse) commit this two edged sword into the handes of faithfull men, that are zealous for the Lord of Hosts, to encounter with the Priestes of Baal, that it may be knowne vnto all the people of this lande, whether the God of  
the



*of the Communitie.*

the Papists, or the God of the Protestants  
be the true God of Israel. Which thing is  
more then time to be done : for that by  
the great diligence and warchfulnes of  
the Iesuites, & Seminarie Priestes, & the  
multitude of vntaught ministers, (into  
whose charge they may easily enter,  
without any resistance) the matter is  
grown more doubtfull then heretofore:  
the aduersaries part greatly encreased,  
and new Recusants springing vpeuerie  
where : whose walles are to be battered  
and blowen downe, onely by the loude  
sound of the trumpet of the gospel. And  
as that bloodie man of Rome, hath  
made many childles in this your Coun-  
trie, so in like maner, let him bee with-  
out children in this your Dominion:  
wipe him cleane away as one is wont to  
wipe a dish : he wipeth it, and afterward  
turneth it vpside downe. Yea make his  
house like vnto the house of Ieroboam,  
that made Israel to sin. Feare not (most  
noble Queene) to cut off the head of  
Holophernes : strike the naile into Si-  
cera his temples : and then sing a song  
with Deborah, and the Damocels also,  
C shall

2. Kis. 11. 19

1. Kin. 15. 29

Iud. 13. 8.

Iud. 4. 21. &c

5. per tot.

*The humble petition*

1. Sam. 18. 5.

Pro. 31. 29.

shall sing with Timbrelles, saying: *The progenitours of her Maiestie haue slaine their thousandes, but Queene Elizabeth hath slaine her ten thousand.* And euery one of vs shall haue iust occasion to say as we reade, *Many women haue done valiantly, but your Maiestie surmounteth them all.*

And yet once againe, wee pray your Highnes, for the exceeding great loue that our Sauour Christ doth beare vnto you, to spare no cost, but to make him a throne of Iuorie, couered with the best golde, farre more glorious then that which Salomon made for himselfe, and to exalt it aboue all the thrones of the Kings of the earth, as an euerlasting monument of your loue towards him againe, that it may be said of the godly, In all kingdomes there is not the like. So when your Grace hath offered the Lord Christe to bee imbraced in the armes of all your louing subiectes, by the liuelie preaching of the Gospel, beeing filled with ioy, you may say with father Sime-

Luke. 2. 24.

on: *Lorde now lettest thou thy seruant depart in peace. For we suppose that no good*



*of the Communitie.*

good action, that euer your Highnes  
hath done all the daies of your life, can  
bee more comfortable vnto you, in the  
day of your death, when the Lord Christ  
shall translate your soule into his euer-  
lasting kingdome, then the remem-  
brance hereof, that you haue long be-  
fore with all your might and power, vp-  
on his earnest request, offered vnto him,  
this gratefull sacrifice of an holy learned  
Ministerie, which of all other things in  
the worlde, is most deare and precious  
vnto him. Yea, what a ioy of heart wold  
it bee vnto your Highnes, in the great  
day of the Lordes glorious comming to  
iudgement, to see your selfe and so ma-  
nie armies of your louing subiects, there  
to followe the Lambe wheresoeuer hee  
goeth, and to know your selfe to be the  
speciall instrument, next vnder God of  
their preferment, by procuring of a true  
and lawful Ministerie of the Gospel? Un-  
doubtedly, this thing woulde bee your  
greatest ioy, your crowne and your glo-  
rie in that day. And if Christ our King,  
will acknowledge himselfe in his king-  
dome fed, clothed, and visited of his ser-

*The humble petition*

Mat. 25. 35.  
36.

uants to their honour, when they shall haue done these things in his name to his afflicted in this world, much more will he commend this worthie work, (which passeth the other many thousande degrees) in the assembly of all his Saintes, to your endles glory, saying: that your Grace hath taught and instructed him, exhorted & comforted him, and if you shall maruaile how this seruice hath bin perfourmed vnto him, he will acknowledge that whatsoeuer hath been done vnto his ignorant people, hath been done vnto himselfe, to the vnspeakable ioy and comfort of your owne soule. Nowe, before that day come, heare the voice of Christe your welbeloued that knocketh, saying: Open vnto mee, my sister, my loue, my doue, my vndefiled, for my head is full of dewe, & my locks with the drops of the night: vnto whom wee pray you, make no vnkinde excuse, saying: I haue put of my coat, how shall I put it on? I haue washed my feete, how shall I defile them? Least your welbeloued goe away in displeasure, and you seeke him sorowing. Hee hath manye times

Cant. 5. 2. 3.



*of the Communalitie.*

times and by diuers meanes, heretofore  
knocked, not only by his gracious bles-  
sings, and sundry petitions, but also by  
his fearefull threatninges. For vndoub-  
tedly as often as the Lorde hath shaken  
his yron rodde at your Grace, by the  
sonnes of Belial the Papistes, so many  
times hath he shewed himselfe offended  
and displeased, for that you haue not as  
yet giuen vnto him the honour of his  
Temple, and the glory of his Sanctuary.  
Wherefore most gracious Soueraigne, let  
him not haue the occasion to shake his  
rodde any more, or to strike that stroke,  
that woulde wounde vs all at the verie  
heart, & bring vpon vs continual mour-  
ning and lamentation. Let him sue no  
longer for his honour and glorie, still  
waiting and attending as an humble pe-  
titioner with great patience, for a ser-  
uiceable and well appointed Ministe-  
rie.

2. Sam. 24.  
16. 17.

1. Kin. 8. 33.

Which thing if you graunt him, then  
will your welbeloued goe downe into  
his garden to the beds of spices, to feede  
in the gardens, & to gather Lillies, then  
may you say boldlie: *I am my beloveds,*

Cant. 5. 12,

C ;

and

*The humble petition.*

*and my beloved is mine, who feedeth amongst the Lillies.* Then shall the latter blessing fall vpon your Highnes, as the latter raine from heauen, and surmount the former graces that already you haue receiued, so that you shalbe astonished, and wonder, that the Lorde shoulde yet finde out waies, to enlarge himselfe to-wardes yon, saying vnto him with the Princelie Prophet Dauid: O Lord what is man, that thou regardest him? or the sonne of man, that thou hast respect vnto him? Man is like to vanitie, &c.

Psal. 144.  
3-4.

Let it please your Grace also to remember, that, wheras the Gospel appeared to King Henrie the eight, your noble father, and to King Edward the sixt, your worthie brother, as it were in the dawning of the day, or at the rising of the Sunne, your Grace is fallen into a more blessed and happie time, wherein the Gospel shineth clearely in your face, as the Sunne in his strength, according to which greater measure of the reuelation of the will of God, and the length of dayes, with the blessing of peace, besides many other particular  
bonds



*of the Communalitie.*

bonds, your Grace doth owe vnto him, a greater duetie and seruice by farre, for the aduancement of his Golpel, that all we your people may behold it in perfect beaurie, and taste the pleasaunt fruites thereof. Which charge the Lord in mercie, with great honour, hath chiefly reserved for your Maiestie. Wherefore, keepe faith and truerh with him (most gracious Princeesse) and liue for euer. For then doubtles, kindnes and mercy shall follow you all the dayes of your life, and you shall remaine in the house of God for euer.

And seeing diuers malefactours, your mortall enemies, worthily condemned to death, haue notwithstanding founde your Maiesties fauour and clemencie to be such, that your Grace hath spared oftentimes their naturall life, and turned their sorowe into ioy and gladnes: wee trust your louing subiects and people lying prostrate at your Maiesties feete, entreating for the safetie of their soules, by an holie ministerie, shall not finde your Grace to be vnmerciful and inexorable. God forbid that the praise of your Maie-

*The humble petition.*

ties clemencie and mercy shoulde bee bounded within the compasse of the body, and not extend to the safegard of the soule. For true pitie is not wont to open her bowels to the worst part of man, and to close them to the better.

1.Chro. 28.  
20. 21.

Therefore touching this worthy work commaunded by the Lorde, consider what Dauid the King, or rather Christe himselfe saith to your Maiestie, as vnto Salomon; Bee strong and of valiaunt courage, & do it, feare not, nor be afraid, for the Lord euen my God is with thee, hee wil not leaue thee nor forsake thee, til thou hast finished all the work for the seruice of the house of the Lord. Behold the courses of the Priestes and Leuites, for all the seruice of the house of God, euen they shalbe with thee for the whole worke, with euery free heart, that is skillfull in any manner of seruice: the Princes also and all the people will be wholly at thy commandement. Also these promises doe appertaine vnto your Highnes, taking in hand this excellent worke of the Lord, There shall no man be able to withstande thee all the dayes of thy life:

Iosu. 1. 5.



*of the Communitie.*

life: as I was with Moses, so will I be with thee, I will not leaue thee nor forsake thee, only be thou strong and of a most valiant courage, that thou maiest obserue and doe according to the Lawe, which Moses my seruant hath commaunded thee. Thou shalt not turne away from it, vnto the left hande or vnto the right that thou mayest prosper whither soeuer thou goest. Againe: My hande shall be established with him, and mine arme shall strengthen him, the enemy shall not oppresse him, neither shall the wicked hurt him, but I will destroy his foes before his face, and plague them that hate him. And we all will say with Abigail in the name of the Lord: Although a man hath risen vp to persecute you, and to seeke your life, yet the life of our Soueraigne shall be bounde in the bundle of the liuing, with the Lorde your God, and the life of your enemies shall God cast out, as out of the midst of a sling. Psal. 89. 2. 22

Let it not displease your Highnes, further to be put in remembrance, That Christe our Sauour was wise diswaded from the redemption of mankinde by 1. Sam. 25.

*The humble petition*

suffering at Ierusalem, euen by Peter his Apostle, that did abound in loue towards his Maister, although in this point it was altogether carnall: so in the consultation, for the communication of the redemption of mankind, by the preaching of the Gospell, if your Maiestie bee not made cōformable to our Sauour Christ in suffering the like temptation, by one or other that is nigh vnto your Grace, it is a wonderfull thing, euen a myracle in our eyes. .

Now to conclude (most Royall Princeesse) seeing the Lord himself requireth this seruice at your handes, & promiseth to be with you, and to protect you in all your waies, that you dash not your foot against the stone, so that, if the Lorde hēretofore hath appointed an hundreth Angels to pitch their tents round about your Maiesties Royall person to garde you: in the doing of this honorable seruice of his no doubt, he will make them a thosande, if neede require, besides his continuall presence, for your greater peace and securitie. Wee therefore pray your Highnes falling downe flat in the  
dust,



*of the Communalitie.*

dust, before your face, that our soules may be precious in your sight, for we desire no earthly thing appertaining to this life, but that we may liue with your Maiestie in the euerlasting life: and therefore, that this petition (whereof wee beseech you to take further notice, in this complaint of the Communalitie) the greatest that euer we haue made, or can make, and the worthiest of all other for your Maiestie to graunt without delay, may finde fauour and grace in your eies for the Lorde Iesus Christe his sake. So shall your Highnes cheare the hearts of all your louing subiectes, nowe borne in this land, and of them that shalbe borne hereafter in many generations, & cause them to clap their hands for ioy to your euerlasting fame and glory, and also at this time shall cause vs to bring ioyfull newes vnto our brethren and countrymen, who are susteined with hope and expectation of glad tidings from your Highnes: which our most mercifull Father of his infinite loue towards his Church, bring to passe, through Iesus Christe our Lorde and Sauour, Amen, Amen.

## The lamentable complaint of the Communalitie by way of Sup- plication, to the high court of Parlia- ment, for a learned ministerie, renue- ed and augmented.

Heft. 7. 3. 4. 5

**I**N most humble maner that we may,  
(most gracious Soueraigne, and right  
honourable assemblie) we fall downe  
before your feet euen in the dust, presen-  
ting before you a most waighty petitiō.  
It is not vnlike that petition, that *Hester*  
made to the King *Assuerus*, saying: If I  
haue founde fauour in thy sight, and if it  
seem good vnto the King, let my life be  
giuen me at my petition, and my people  
at my request. For we are sold, I and my  
people to be destroyed, to bee slaine, and  
to perish. And when the King deman-  
ded who had done that deed, the Queen  
answered, that wicked *Hammon*. In like  
wise, so many congregations of vs, as be  
in this land destitute of a godly minister  
to preach vnto vs the word of saluation  
(as there be exceeding many) doe intreat  
for our life, & the life of our neighbors.  
For we are solde to bee destroyed, to bee  
slaine,



12  
O F T H E C O M.

slaine, and to perish eternally, if by your gracious helpe speedie remedy bee not had. If question be made, who hath done this deed, we answere, the blinde guides and vnlearned Curates that are set ouer vs. In deed wee confesse, that our sinnes & the sinnes of our forefathers are multiplied without number, and growen exceeding great, and haue grievously prouoked the Lords wrath to strike vs with such a grievous plague, as there is none greater vnder the heauens. As wee reade that the Lorde threatened the Iewes by the Prophete *Zacharie*, saying: For loe I will raise vp a Shepheard in the lande, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that is hurt, nor beare that which is wearie, but he shal eate the flesh of the fat, and teare their clawes in peeces. Woe be to yee Idoll shepheard that leaueth the flocke. The like description is made of ill shepheards in *Ezechiel*, with a Woe pronounced against them.

*Zach. 11. 16.  
17.*

*Ezech. 34. 20*

By this we trust it doth appeare what wee request: euen, that it woulde please God to moue you, to make a firme and  
stable

## A COMPLAINT

Dan. 6. 16.

Tit. 1. 5.

Act. 14. 23.

Dan. 3. 29.

Psal. 78. 6.

&c.

stable lawe, like vnto the lawes of the *Medes* and *Persians* that cannot be altered: nay rather to confirme God his law already established in his word, that euery Congregation of vs may haue one or two godly learned Preachers set ouer vs, as euery Congregation is greater or lesse, and these dumbe Idols, the most pestilent enemies wee haue in this worlde, remoued from vs as farre as the East is from the West: and that whosoever doth violate that holy law and decree, his body may be drawn in peeces, & his house made a lake, because hee seeketh the dishonour of the mightie God, the King of all the earth, as by *Nabuchadnezer* it was decreed. So shall it appeare that you are not only carefull for this present age so to prouide that we may be taught the feare of God, but that our posteritie may know it also, and the children which are yet vnborne, may stand vp and declare it to their children, that they may set their hope in God, and not forget the workes of the Lord, but keepe his Commandements. In deed we confesse that the greatest part of vs are the farthest off frō this desire,



## O F T H E C O M.

desire, and not so much as once thinke  
 hereof (the more we are to be pitied) not-  
 withstanding, sith some of vs haue tasted  
 the good word of God, and how gracious  
 the Lorde is to those which knowe and  
 feare him, in tender loue and compassiō  
 to our brethren, finding no other way,  
 wee vncouer the tiles of your house of  
 Parliament, and let them downe with  
 cordes before you, to stirre vp your bow-  
 els of compassion towards them, as the  
 man which had the palsey was brought  
 before our Sauour Christ.

Mark. 2. 4.  
 Luk. 5. 18. 19

But concerning the minister appoin-  
 ted to the house of God by his word, for  
 whom we make our petition, wee finde  
 it written (most noble Queene, & right  
 Honourable assembly) in that sacred  
 booke which you haue deliuered vnto  
 vs, as the true word of God, and so with  
 all thanksgiuing we receiue it: that hee  
 must bee blamelesse in life, free from a  
 great number of vices (which *S. Paul* to  
*Timothie* and *Titus* rehearseth) and gar-  
 nished with the contrary vertues, and a-  
 boue all, he must be skilfull to teach the  
 word of God, able to exhort by sounde  
 doctrine,

1. Tim. 3.  
 Tit. 1.

Tit. 1.

## A COMPLAINT

doctrine, and to conuince the aduersary. Yea, he must be that man of God, that is perfectly instructed in holy Scriptures, to euerie good worke : not onely to teach sounde doctrine, and confute errors, but also to reſourine manners and instruct in the way of righteousness : to cast downe the proude, to raise vp the humble, to comfort the distressed, to encourage him that walketh in the right way, to reprove him that runneth out of the way : and finally, to declare to all men, as Princes, Maieſtrates, & all other inferiour persons, of what calling ſoeuer they be, their general and particular duties out of the word of God. And therefore this man of God is worthily compared in the Goſpell to the riche houſholder, which bringeth out of his treaſurie, things old and new : he is the Embaſſadour of the moſt high King vnto his people, to declare vnto them the whole counſel of God. Afterward rightly to deuide the word of God to the people, as the onely foode of their ſoules : a Father, to beget vs with the immortall ſeed of the word : a Mother, to nourishe

VS

1. Tim. 3. 16.  
17.

2. Cor. 10. 5.  
Luk. 4. 18.

1. Theſ. 5. 14

2. Tim. 4. 2.

2. Tim. 3. 17.

Mat. 13. 52.

2. Cor. 5. 20.

Luke. 12. 42.

2. Tim. 2. 15.

2. Cor. 4. 15.

Gal. 4. 19.



## O F T H E C O M.

vs vp in the same: a Starre or light, to  
 cause vs to see the merites of God in  
 Christe Iesus: an example vnto vs of an  
 holy conuersation: a guide and an eye,  
 to direct vs in the way to eternall life:  
 Salt, to season vs with the feare of God:  
 a Builder, to make vs a Temple, for God  
 to dwell in for euer: a Warriour, to cast  
 downe the proud imagination of man,  
 as a strong holde, and to bring euery  
 thought vnto the ohedience of Christ: a  
 Prophet, to speak in such sort, that when  
 the vnbeleeuers, and vnlearned come in  
 before him, they may bee rebuked and  
 iudged, and so the secretes of the hearte  
 made manifest vnto true repentance &  
 faith, for the which they acknowledge  
 the grace of God, with all submission,  
 and say plainly that God is in them: and  
 finally, a skilfull Shepheard to feed God  
 his flocke with the wholesome foode of  
 his worde. Necessary therefore, yea more  
 necessary then food and cloathing is the  
 most sacred office of preaching, and the  
 onely ordinarie meane of our saluation:  
 which either to neglect, or to seeke for  
 any other meane to obtaine faith in  
 D Christ,

Reuel. 1. 20.

Mat. 5. 14.

Tit. 2. 7.

Heb. 13. 17.

Mat. 5. 13.

1. Cor. 3. 10.

2. Cor. 10. 5.

1. Cor. 14.

24. 25.

Ioh. 10. 2.

Mark. 16. 15

Rom. 10. 14.

## A COMPLAINT

Christ, is to preiudicate the wisedome of God, and to looke for some extraordinarie working, which were to tempt the highest, and to procure his heauie indignation to fall vpon vs. And to proue the necessitie of preaching, the Apostle *Peter* affirmeth, that in the Epistles of Saint

*2. Pet. 3. 16.* *Paul* there are some thinges hard to be vnderstood, which they that are vnlearned and vnstable peruert, as they doe all scriptures, vnto their owne destruction. The truth whereof, the Eunuch chiefe

*AA. 8. 27, 28.* *etc.* gouernour to *Candaces* Queene of *Aethiopia* doth manifestly confirme: who being brought vppen no doubt in better maner then we the common people of the countrie, and delighting to read the holy scriptures, and especially the Prophet *Esay*, at what time *Philip* the Euangelist demanded, whether he vnderstood what hee read: answered directly, how can I except I had a guide? If therefore this noble man aided with better helpes then the common sort, made it an hard thing to vnderstand the Prophet without an interpreter, how can wee the simple siely people vnderstand the scripture

ture



## OF THE COM.

ture without a teacher? Great need therefore haue we of that man of God, before described: to open the scriptures with the key of knowledge, not onely to the enlightning of our vnderstanding, but also to the reformation of our sinnefull life. For the perfourmance whereof, the Lorde hauing a prouident care ouer his church, because he loueth it, hath giuen Pastors & Doctors for the gathering together of the Saints for the work of the ministerie, and for the edification of the body of Christ, all we meete all together (in the vnitie of faith, and knowledge of the sonne of God) vnto a perfect man and vnto the measure of the stature of Christe fully growne. Much more wee finde in holy scripture concerning the office of Ministers, tending to shewe the excellencie of their function, and the wonderfull wisdom and knowledge that is required at their handes. So that it doth plainely appeare, that God had a speciall care to prouide an euident and plain law, that no vnskilful man should bee set ouer his flocke, because hee is so plentiful in declaring their dutie almost

Eph. 4. 12.  
12, 13.

## A COMPLAINT

every where: so that whosoever desireth  
to bee fitte for suche an office, desireth a  
1. Tim. 3.1. worthe worke, to whom by good right  
1. Tim. 5.17. appertaineth double honour, and of  
whom it may worthily bee said with ad-  
miration: How beautiful are the feete of  
Rom. 10.15. them which bring glad tidings of peace,  
and bring glad tidings of good thinges.  
And no other law or statute whatsoever  
ought to be heard and acknowledged in  
the Church of God, but this, which  
Christ and his Apostles haue set downe,  
which is not subiect to the alteration or  
necessity of time, but endureth for euer.  
Neither may any man whatsoever dis-  
pence with this lawe, no more then hee  
may with this commaundement: Thou  
shalt haue no other Gods before my  
face. Neither ought any crokedly to in-  
terpret the same, as the Pharisees did the  
first commaundement, Honour thy father  
and mother, &c. perswading the people,  
Mar. 7.10.11 that if they bestowed that relief & com-  
fort which they ought vnto their parents  
vpon sacrifices, whereof the Priestes had  
their portion, their parents were holpen:  
so in this law, if any should expound rea-  
ding



## OF THE COM.

ding to be preaching, in doing whereof the simple minister might think that he had discharged his duty, he should commit a grosse and dangerous error, & for teaching men so, shoulde bee called the least in the kingdome of heauen.

Hauiug laid downe our petition, and described in some sort a faithfull Pastor, we craue leaue to shew after what maner we desire that this Pastour shoulde exercise that his office among vs simple people, to our better edification. First we desire, that our Pastour teach vs the worde of God truly & sincerely, the which sincere affection moueth him that is endued therewith, in his whole ministerie to seeke the glory of God, and the sauing of the soules of the people committed to his charge. And this vertue the hypocriticall Pharisees ascribed vnto our Sauiour Christ most iustly, when by a subtil questiō touching the paiment of tribute vnto *Cesar*, they laid a snare for his life, saying: Master wee know that thou art true and teachest the way of God true. The same gift doth *S. Paul* acknowledge to be in himselfe and other his fel-

Mat. 22. 16.

## A COMPLAINT

low Preachers, saying: We are not as many which make marchaund ze of the worde of God, but as of sinceritie, but as of God in the sight of God, (speake we of Christ. And as there were many Preachers amongst the Corinthians worde of this sincere handeling of the worde of God, seeking the glory of the world, and the prayse of menne, and therewithall their owne promotion and preferment, as *Paul* noteth when hee saith after this maner: Ye suffer, if any bring you into bondage, if any deuour you, if any take your goods, if any exalt himselfe, if anie smite you vpon the face: as he complayneth also in another place, that *Demas* had forsaken him, and imbraced this present world: So now we haue no lesse store of suche men that take the same course, who will giue no place to any of them all, or suffer any superioritie in seeking vaine glory, and the sweetnesse of this present life. And therefore they loue the praise of men more then the praise of God, seeking it by enticing speech of mans wisdom, and shew of great learning. They preach Christ euen through enuie

1. Cor. 2. 17.

1. Cor. 11.  
20.

1. Tim. 4. 10.

Iohn. 12. 43.  
Phil. 1. 15.  
26.



## O F T H E C O M.

enuie and strife, not purely, supposing to  
 adde afflictions vnto their poore bre- 1. Cor. 4. 2.  
 thren. They haue not cast of the cloakes 1. Cor. 2. 17.  
 of shame, but walk in craftines, & han-  
 dle the worde of God deceitfully in sun-  
 drie points, and corrupt it as marchants  
 for lucre sake. And truly wee feare that  
 these men can make their accounts but  
 of a small number, of whom they may  
 say, as *S. Paul* did to the *Thessalonians*:  
 For what is our hope, our ioy, or crowne 1. Thes. 2. 19  
 of reioysing? Are not you euen that in 20.  
 the presence of our Lord Iesus Christ at  
 his coming? Yes, you are our glory & ioy,  
 for it is to bee doubted, that their worke  
 will not be able to abide the triall of the  
 fire, but that they shall sustaine great  
 losse, (if it fall out so well) that they  
 themselues may bee saued, as it were by  
 fire.

Further, wee desire to bee taught this  
 doctrine of saluation, in all simplicitie &  
 plainesse, which plaines no doubt sprin-  
 geth from sinceritie, as from a fountain.  
 For he that seeketh Gods glorie and the  
 conuersion of sinners, will make choise  
 of the meanes that may best bring his

## A COMPLAINT

Mar. 4. 33.

1. Cor. 3. 1.

2. 3.

purpose and desire to effect, which is a plaine & familiar handeling of the word of God, as we haue our Sauour Christe and his Apostles for example. For Christ preached the worde vnto the people, as they were able to heare it. And S. *Paul* writing to the *Corinthians*, sayth: I could not speake vnto you as spirituall men, but as vnto carnall, euen as vnto babes in Christe Iesus. I gaue you milke to drinke, and not meate: for ye were not then able to beare it, neither yet now are yee able: for yee are yet carnall. Much more may be saide to vs Englishmen, ye are carnall, and therefore haue neede to bee fed with milke, and not with strong meate. This milke wee take to bee not only a familiar kinde of Catechising, in as shorte and plaine termes as possible may bee (which wee greatly long after) whereby wee are made fit to receiue a more full declaration: as when we haue learned our letters, we come to spelling: but also a plaine and familiar kinde of handeling of some good portion of scripture, by deliuering the doctrine as the text yeeldeth it naturally, without any



OF THE COM.

any enforcement, that the doctrine may take an edge by exhortation. Contrarie to this practise of *S. Paul*, doe they who either Catechize not at all, or els doe it in such exquisite maner, that it is made rather strong meate, then milke. Some other take but one worde for their text, and afterwarde runne into the mountaines, that we cannot follow them, not knowing howe they went vp, or howe they will come downe againe : whereas if they had taken a good portion of the text, and had naturally expounded, and pithily applied the same, by occasion of that large text, we should haue remembered a good part of the Sermon long time after : and without all contradiction, he that will doe vs any good, must abase himselfe as low as he can to our capacitie, as *S. Paul* in the place before alleaged, and also to the Romanes doth testifie, saying : I speake after the maner of men, because of the infirmity of your flesh. For we councitmen are well content that they spare to speake vnto vs in the Latine, Greeke, and Hebrew tonges, which we vnderstand not, and to bring  
D<sup>s</sup> forth

Rom. 6. 19.

## A COMPLAINT

foorth their Poets, Philosophers, and Schoole points taken from the liberall Artes, to approue their matter they haue in handeling, wherewith wee are not acquainted. For in these things many preach themselves and not Christ Iesus, and studie to leaue an admiration and fame of their learning behinde them, (whereat they chiefly thoot) rather then a godly edification of the inner man, which is by faith in Christ Iesus. But whē by those helps before named, they haue attained to a more full vnderstanding of the scriptures, let thē (in God his name) in a plaine and simple declaration of the truth, with knowen words, setting apart the entising speech of man his wil dome and flourishing eloquence of those *Corinthian* Preachers, deliuer vnto vs the substance of religion out of a pure heart, with reuerence as in the sight of God. So shall they haue *Paul* for an example to imitate, whome *Festus* supposed that much learning had made him mad: yet writing to the learned *Corinthians*, hee professed to knowe nothing amongst them, saue onely Iesus Christe, and him crucified.

Acts. 26. 24.

1. Cor. 2. 1. 2



## OF THE COM.

crucified.

To this simplicitie and plainesse in teaching, there ought to bee ioyned a continuance in the holy exercise of the word, as *S. Paul* saith to *Timothie*: Take heed to thy selfe and to doctrine, & continue therein. And in another place: Preach the worde, bee instant in season, and out of season. And for that cause one chiefe propertie of the minister is, to be vigilant ouer the flock, which though hee carefully perfourme, yet in many yeares, wee come but to a small measure of knowledge and reformation of life. And no maruell, sith the Apostles of Christ hearing their master preach to often, and so familiarly, by the space of three yere & more, yet for all his paines and trauaile in that time, they knew not well the vertue of his death and resurrection. Yea, wee heare say that many painfull Preachers both in Townes and Cities, exercising the word three or foure times a weeke, yet doe they complaine of the small profiting of the flock. Then were it requisite that double diligence were vsed among vs the rude people of the

1. Tim. 4. 16

2. Tim. 4. 2.

1. Tim. 3. 21

Luk. 18. 35.

34.

## A COMPLAINT

the land, whose ignorance and dulnesse to learne, as also itubburnnes to obey, are so great, that they are onely known vnto God, to our selues, and those fewe that haue had familiar conference with vs. And besides the diligence of our teacher, it is more then necessary that at some times appointed, wee bee called to giue an accountes of our faith that wee haue been taught of our Pastour: otherwise the most part of vs shall profite as little as our children that take lessons of their Schoolemasters, wherof they make no repetition. For in trueth to speake plainely, wee are children in vnderstanding, and men in malice, and al rude behaiour. For why shoulde wee conceale from you the right Honourable assembly of Parliament, the grieuousnesse of our malady, vnto whom wee flie as vnto our Parents, who onely haue power next vnder God, to prouide a salue for our sore? Yea, it griueth vs that we haue so long time concealed the miserable estate wherein we stand from them, who if they had knowne it to be so great, as wee doe feele it, would ere now haue prouided a  
remedy



## OF THE COM.

remedieto redresse it.

But touching these men whom wee so greatly desire to haue, in our simple iudgement, we thinke it not fit, that any man (were hee neuer so wise and godly) should make choise alone of that man, that is to take a greater & more precious charge vpo him, then they that haue the most costly lewels & treasures of Princes committed to their keeping. How requisite were it, that suche a man as shoulde haue the bringing vp, & gouernment of the sonnes & daughters of the glorious King of heauen, ( who loued them so dearely, that he spared not his onely begotten sonne to redeeme them with his most precious blood ) shoulde rather come into a publike place of triall, as it were into an open Theater, that after publike prayer and fasting, he might bee scene and viewed of all men, that if the beholders had as manye eyes, as they faine that Argos had, they shoulde vse them all, to sift and trie out that man whether he were fit both in respect of his wisdome & vnderstanding of the holy scriptures, as honestie of life and conuersation,

## A COMPLAINT

1. Cor. 11.  
13.

11. of Hen-  
ry the eight,  
cap. 3.

sation, to take that noble charge vppon him. Moreouer, seeing wee know that there be many subtile workers, transforming themselues into the Apostles of Christ, who seeke craftily to creepe in to deuour the flocke: is it not to be feared, that they will more easily slide in thorow the hands of one then of many? Yea surely, the counsell and aduise of more then one for triall, is thought needfull to be vsed in matters of lesse importāce. As when any man taketh on him the profession of Phisicke (whose care is on-ly to see to the good estate of the body) notwithstanding, that he hath spent many yeares both in the study of the liberal Artes, as in the secrets of Phisicke: yet is he to passe the hands of foure approoued Doctours of Phisicke to bee tried whether he hath profited so much in the study of that Art, as is requisite for a man of that profession: least if he should rashly take vpon him to intermedle in that science, without sufficient knowledge in the same, the bodily health of manne should sustaine eyther dammage or danger. Shall then the spirituall Phisition, that



OF THE COM.

that taketh vpon him to cure the maladies of the minde, (which are moe in number, more secret, and more difficult to be cured, and more dangerous if they bee not cured) come lesse furnished in the knowledge of his profession then the other? And is it not requisite for the tryall of his knowledge, that the number of skilfull examiners, and their diligence, should be multiplied and increased so much the more as the soule doth excell the body? Therefore seeing we are so prouident, that we can espie the euils that happen to the body by vnskilfull Phisitions, and by good meanes preuent them: why can we not see the palpable mischiefes that wee suffer in our soules by vnlearned Curates, and by manie skilfull and vigilant eyes exclude them?

And this election by many wee finde to be manifest and plaine, not onely by the light of nature, but much more by the testimonies of holy scriptures, it is clearely to be gathered by that known place, the grounde of all good order, where our Sauour Christ saith: If here-  
fuse to heare them, tell it vnto the  
Church,

Mat. 18. 17

## A COMPLAINT

Church, &c. according to which rule we may obserue, that the Church did handle all matters of any importance, with the common consent and iudgement of many: As wee read in the election of *Matthias*, Actes 1. of the Deacons, Actes 6. where the Apostles and the Church were assembled together about that businesse: and in the election of the Elders in euery Church. Actes 14. *Paul* and *Barnabas*, and *John Marke*, with the Church were assembled together with fasting and prayer. Likewise Actes 16. where it seemeth that *Paul* chose *Timothie* alone, (when they of *Lystra* and *Iconium* presented) yet in the first Epistle that *S. Paul* wrote vnto *Timothie*, mention is made that hee had imposition of hands by the Eldership, which consisteth of many. It appeareth also in the same Epistle, that there were many in the election of the church-officers at *Ephesus*: because *S. Paul* exhorteth *Timothie*, not to be partaker of the sinnes of others, that were fellowe choosers with him, by yeelding his consent to the election of any vnworthie officer, but to keepe

1. Tim. 4. 14.

2. Tim. 5. 22.



## OF THE COM.

keepe himself pure, by denying his consent, and hindering the election as much as he might, which no doubt is the true sense of that place, as by good reasons might bee confirmed. The same is proved by the Epistle to *Titus*, where *Paul* requireth him to ordaine elders in euery Citie, as hee had appointed him: by the which saying, *Titus* is restrained to that order or election, which *S. Paul* had appointed him: and it is to bee thought that *S. Paul* would appoint no other order to be obserued, then he himself had vsed act. 14. and in the election of *Timothie*, which was practized by the apostles, act. 6. at the least if it were but to keepe vniformitie amongst them.

And vndoubtedly if the Ministers of the worde, had their calling by many good and godly men, indued with gifts sufficient for the tryall of their doctrine and manners, then wee shoulde accept them as the angels of God, euen as *Gal. 4. 14.* Christ Iesus himselfe, then durst no such hedge priestes and caterpillers, as are spread ouer the lande in great number, once thinke to haue any enterance into  
the

## A COMPLAINT

Iob. 30. 8.

the Church of God to kill soules any more: when they shoulde vnderstande, that there were many vigilaunt watchmen appointed to keep the dore against them. Then shoulde not they that can thriue in no trade of life, such men as Iob calleth the children of fooles, and the sonnes of villaines, which are more vile then the earth, haue their vttermost refuge and resting place in the ministry by whom Gods name is blasphemed all the day long, and the honour of the ministerie vtterly defaced.

But if any man that is without naturall affection to vs his poore brethren, should giue allowance to these vnpreaching ministers, which we haue: willing vs to content our selues with them, as our lawfull Pastours, ( which opinion is most dangerous and damnable) by calling these dumbe Idols to our remembrance which oppresse vs, they renewe our former griefe, and make our hearts euen bleed to thinke vpon them. For who are appointed to murder God his people but they? How farre are they vnlike these ministers, whom before wee haue



# OF THE COM.

haue described? euen as much as darke-  
 nes is to light. For if the worde of God,  
 be the rule of righteousnesse, as it is in  
 deede, and these men of whom we com-  
 plaine are not squared thereby: how can  
 they auouch that they be sent of God? If  
 not of him, you knowe of whom. For if  
 Christe had sent them, as his Embassa-  
 dours, then no doubt he would haue put  
 his Embassage in their mouthes. Or if  
 he woulde haue had them occupiers of  
 the talent of the admistration of the  
 worde, would hee not first haue giuen it  
 them? For how can the Iudge of all the  
 world call men to accounts for the a-  
 buse of that they neuer had? Nay rather,  
 he saith to all the Pastours of his flocke  
 before he send them, as hee did to *Eze-  
 chiel* : Eat that thou findest, eate this  
 booke and goe, and speake to the house  
 of Israel. Neither do we find in God his  
 booke, which you haue deliuered vnto  
 vs, any other ministers of the worde, ex-  
 cept those which are called blind guides,  
 wandering starres, vnfauiory salt, good  
 for nothing, no, not for the dunghill,  
 cloudes without water, idoll shepheards  
 E 2 whom

Mat. 25. 14  
 15. &c.

Ezech. 3. 1

Mat. 15. 14.  
 Iude 13.  
 Luk. 14. 34  
 35.  
 Iud. 12.  
 Zach. 11. 17

## A COMPLAINT

whom the Lorde hath cursed as it were  
**Dent. 27. 13.** from mount Eball. And certainly when  
the Bishops went about to lay their  
hands vpon them, and vnwarily said vn-  
**Exy. 3. 6. 7.** to them, yee haue cloathing, bee yee go-  
uernors of this people, and let this ruine  
be vnder your hands: they should haue  
sworne on that day to the reuerende fa-  
thers, saying: we can be no helpers, there  
is neither bread in our houses, nor cloa-  
thing, therefore make vs no gouernours  
of the people. Or they might haue saide  
euery one of them, as wee reade in the  
**Zach. 13. 5.** Prophet *Zachary*: I am no Prophet, I am  
an husbandman, for man taught me to  
be an heardman from my youth vp. O  
that they had been so happie and wise  
to haue made such an answer.

But if they themselues will pleade for  
the allowance of their ministerie, and  
shew foorth themselues as though they  
were worke men that neede not to bee  
ashamed, let them proue it by their  
worke, as *S. Paul* doth proue his Apo-  
stleshipe to the *Corinthians*, which was  
then called into question by the false a-  
postles most vnworthily: as we doe call  
their

**1. Cor. 3. 1.**  
**2. & c.**  
**1. Cor. 9.**



## OF THE COM.

their ministerie into question most worthily. He brought not forth vnto them his letters commendatorie, from some great manne, as peradventure they will shew the letters of their Orders: but he willed them to call to remembraunce their couersion to Christ, and the graces giuen them by his ministerie in the Gospel, and that was his Epistle commendatorie, and the seale of his Apostleship to be read of all men. What those graces were, it is plaine in the 1. Cor. 1. In all things ye are made rich in him, in all vnderstanding, and all knowledge: so that you are not destitute of any gift, waiting for the appearing of our Lord Iesus Christe. So wee pray you to trie these men, their congregations which in some places are more then two thousand soules, and see their worke: moue but these small questions to trie their knowledge, and you shal haue the like answeres for the most part.

1. Cor. 1. 3. 4

*Question.* Honest man, are you not a sinner?

*Ans.* Yea, the best of vs all are sinners.

*Quest.* Haue you not sinned in the first

## A COMPLAINT

first Commandement : Thou shalt haue none other Gods but me.

*Ans.* I thanke God I put my whole trust in him.

*Quest.* Haue you not broken the third commandement, by taking Gods name in vaine?

*Ans.* I sweare as little as any man, I thanke God.

*Quest.* Do you not commit adulterie or steale? *Ans.* No, God forbid.

*Quest.* I perceiue we shall finde you no sinner at length, contrary to your owne wordes. But what is the punishment due for sinne?

*Ans.* As it pleaseth God.

*Quest.* Then God hath not alreadie determined of that matter?

*Ans.* So I thinke.

*Quest.* But how shall you bee saued from your sinnes, tell me that?

*Ans.* By my good workes, and by my good deedes I hope : and some better learned will say, God is mercifull.

*Quest.* Through whom is Gods mercifull vnto you? *Ans.* I cannot tell that, for I am not learned.

*Quest.*



OF THE COM.

*Quest.* Then I will tell you, God is mercifull through Christ. But what was Christ? *Ans.* A man, I trow.

*Quest.* And was he no more?

*Ans.* Yes, hee was more.

*Quest.* What more?

*Ans.* I tolde you that I am not learned to answer such deep questions, for I was neuer asked the like before.

*Quest.* Are you not certainly perswaded that you shall goe to heauen?

*Ans.* No, for you cannot be certain of that your selfe, but I hope well, and meane as well as the best of you scripture men.

Behold the nakednes of our soules, haue pitie vpon vs, and spread the lap of your garment vpon vs to couer our shame. But all this time while you thus reason with vs of these matters, we think our selues in a wildernes, or as a fish out of the water, and so glad as may be to be rid of your company. And some of vs will not answer at all, but shake you off as busie bodies, in great anger, willing you to see to your owne soules, and let ours alone. So that not aboue two or

## A COMPLAINT

three of an hundreth (we suppose) of vs  
Countrie people throughout the lande  
where these blinde guides be, can make  
any better answer to the purpose, wher-  
by you may probably coniecture that  
the seede of eternall life is sown in our  
heartes. And the conuersion of these  
few, is not wrought by any thing done  
by these silly ministers, but rather the  
prouidence of God hath drawne vs into  
some other place by occasion of our cal-  
ling, where wee haue hearde the worde  
preached: or it may bee, that God  
doeth blesse some mennes bare rea-  
ding or hearing the scripture read, or  
conference with godly men, by an ex-  
traordinary working of his spirit, where  
all other meanes faile them. But if que-  
stion be further made of the practise of  
mortification of the olde man, and the  
raising of the new man, of the benefites  
of afflictions, of patience, &c. whereof  
the *Corinthians* were not destitute by  
1. Cor. 1. 5. 7. *Pauls* ministerie, wee thinke we heare  
men speak parables, if mention be made  
of the comming of our Lorde Iesus,  
then we tremble. But many of vs can say  
the



## OF THE COM.

the Beliefe, the Lord his prayer, and the  
tenne Commandementes, and yet God  
knoweth without vnderstandyng or  
feeling : neuerthelesse wee thinke our  
selues to bee in as good case touching  
our soules health, as the best of you all.  
This is that great perfection, wherunto  
our idoll ministers haue brought vs.  
Behold these labourers that need not to  
be ashamed of their worke. Reade these  
their Epistles to their high commenda-  
tion.

But by this that wee haue saide, wee  
thinke it to be plaine enough, that these  
men entered not in at the dore into the  
sheepe folde, but clymed vppe an other  
way, and therefore, by the verdict of our  
Saviour Christ, they are theeues & rob-  
bers, whose comming tendeth onely to  
steale, to kill, and to destroy. And to bee  
plaine in our iudgement, it were more  
tollerable for vs, to haue no ministers at  
all, then to haue them of that mould &  
fashion that they bee of: seeing that by  
the blessing of God we haue Preachers  
within fife or sixe miles compasse about  
vs, as by diuers reasons it may bee  
shewed.

## A COMPLAINT

shewed.

First, what good can come vnto vs by them whome the Lorde hath not sent, and sanctified to the worke of the ministerie? What good can they doe to the building of God his temple, that bring with them no tooles to worke with, but occupie the roome of a Figge tree that beareth no fruite? Secondly, they which doe not gather with Christe, according to his owne testimonie, doe scatter: but  
**Mat. 12. 30.** it is manifestly knowen, that these men are no gatherers, but to Satan. Thirdly, how can those be profitable vnto vs, and not rather an intollerable burthen, who the Lorde in his great displeasure hath cursed, and laden with many woes, as in  
**Ier. 23. 1. &c.** *Jeremie*: Woe be vnto the Pastours that destroy and scatter the sheepe of my pasture, saith the Lord: and after promising to set shepherdes ouer them, that should feed them, hee sheweth evidently that they scatter & destroy, who feede not the people with the wholesome word of life. The like we reade in the Prophet  
**Ezech. 34. 2. 3. &c.** *Ezechiel*, where it is written after this maner: Thus saith the Lord God vnto the  
the



## OF THE COM.

the shepheards, Woe be vnto the shepheards of Israel, that feede themselves: shoulde not the shepheards feede their flockes: Yee eate the fat, and cloath yee with the wool, ye kill them that are fed, but yee feed not the sheepe: the weake haue ye not strengthened, the sick haue ye not healed, neither haue you bounde vpp the broken, nor brought againe that which was driuen away, neither haue ye sought that which was lost, but with crueltie and rigor haue ye ruled ouer them, and they were scattered without a shepheard, and when they were scattered, they were deuoured of all the beastes of the fielde, &c. Howe can the sheepe bee in worse case then to bee in the hands of such shepheards as regarde them not, but scatter them to be deuoured of all the beastes of the field? In the which spirituall punishments, the wrath of the Lord doth not stay it self, but his arme is stretched out still, to afflict the people of that kingdome, where such euill shepheards bee, with all manner of bodily plagues also, as warre and captiuitie, whereof we reade in the Prophete

*Esaias*

*Hose. 4. 6.*

## A COMPLAINT

Isay. 5. 13.  
& 56. 9.

Isay. 56. 10.

*Esaias*, where the Lorde prouoketh for-  
raigne nations to inuade the land of *Ju-*  
*dea*, saying : All yee beastes of the filde  
come to, and deuour euen all the beastes  
of the Forest &c. The reason followeth:  
Their watchmen are all blind, they haue  
no knowledge, they are all dumb dogs,  
they cannot barke, they lie and sleepe,  
and delight in sleeping. Last of all, here-  
by it appeareth that wee are worse by  
these shepheards, then if wee had none,  
because their skill seruing them onely  
to teach vs to say by heart, the Lord his  
prayer, the Beliefe, and ten Cominande-  
ments, and peraduenture some part of  
the Catechisme, (which wee know full  
little what they meane) and to reade the  
scripture vnto vs, which wee heare as a  
storie, that concerned the people of old  
time, without any further application  
therof vnto our selues: yet notwithstanding  
by this, we thinke our selues to be  
in as good case, and as farre forward,  
in the way of saluation, as the best of  
them all, that haue cōtinually heard the  
gospell preached for the space of these  
29. yeares. This is the pollicie of Satan  
with



## OF THE COM.

with the shewe of nothing, to make vs beleeue that wee haue all thinges, and when we are emptie, to make vs thinke that wee are full. This is that chain shot wherewith he slaieth thousandes vppon thousandes, and as it were the iawbone of an Asse, wherewith hee doth make heapes vppon heapes, as wee reade of *Sampson*, Whereas if we had none at all, very shame would compell vs, to goe to the places where Preachers are, and by the grace of God, wee shoulde heare of them, euen the secretes of our heartes discouered and condemned, and the onely meanes to bee saued, to embrace our Saniour Christe by faith. By whose helpe we should take such a taste of the word of God, that afterward wee should neuer bee in rest and peace, before wee had procured a good Pastour to be placed ouer vs. So shoulde not Satan deceiue vs any more, to cause vs to stay vpon these liely shepheards, as vppon a broken staffe of reede, vpon the which if a man leane, it will goe into his hande and pearce it. Judg. 15. 16.

But if further reply be made of those  
that

*2. Kin. 19. 28*

## A COMPLAIN T

Ephe. 4. 11.  
12.

that tender our saluation but a little,  
saying : you are sufficiently provided of  
preaching by your quarterly sermons:  
wee answere, that foure Sermons in the  
yeare, are as insufficient ordinarily to  
make vs perfect men in Christ Iesus, (to  
which end Pastours and Doctours are  
giuen vs ) as foure strokes with an axe,  
are vnable to fell downe a mightie oke,  
or foure showres of raine, of one houres  
continuance, to moysten the hard drie  
earth, and to make it fruitfull all the  
yeare long. Yea, our children will as  
soone learne the Latine tongue by go-  
ing to schoole foure houres in a yere, as  
wee that bee children in vnderstanding  
the scripture, shall attaine to sufficient  
knowledge and reformation of life fitte  
for a christian man by foure sermons in  
a yeare: by reason that the one is agree-  
able to nature, the other quite contrarie.  
What if these men which preache these  
quarterly sermons be the Pastours of an  
other flocke? How can wee with a good  
conscience, take those sermons from  
that flocke to which they belong, and  
deprive them of that which by good  
right



## OF THE COM.

right doth appertain to them? That congregation which sowerth vnto their Pastour all his earthly things, will bee loth to be defrauded of the vse of any of his spiritwall thinges, especially on the Sabbath day. And surely if this iniurie were offered in matters concerning this life, it would in no manner wise be put vp and digested amongst vs. But admit it were lawful for the Pastors to borrow so much time of their flocke, as to preache these quarterly sermons, yet if we consider the small profiting of the Apostles of Christ in a long time, who were often taught, Iohn. 14. 2. and after the best maner, by their master, and the incredible dulnes and backwardnes of vs countrie people, that are fallen into the last and worst age, and the exceeding great inequalitye of our teachers, in comparison of our Sauour Christ: it may easily moue you to think that foure sermons were farre to little, and that foure hundred in the yeare rather were more requisite (if it were possible they could be attained vnto) to bring vs to the vnitie of faith, & acknowledging of the sonne of God, which is the  
end

## A COMPLAINT

4. Tim. 4. 2.

4. 2. 19. 31.

end of the ministry as was noted before in the Epistle to the *Ephesians*: But seeing we haue the expresse wordes of the same Apostle to *Timothie*, willing him, & in him, all Pastours to preach the word, and to be instant in season, & out of season, and to continue therin, as also the example of himself, which he recommended to the Elders of *Ephesus*, and consequently of all Pastours to bee imitated, saying: Watch therefore, and remember that by the space of three yeares, I warned euery man night and day with teares: this controuersie may soone bee ended. Yea the woefull experience almost euery where, which is the Schoolemaster of fooles, doth make open proclamatiō, that these foure Sermons are too slender a diet for vs.

But if it were graunted (wil some say) that it is fit, yea necessary that euery congregation shoulde haue a painfull Preacher or two, if it bee greater, which wee take to be as cleare as the light, and denied of none but of Papists & Atheists: yet were it pitie (say they) to displace these vnlearned Curates, and to turne them



OF THE COM.

them and their familie forth a begging..  
But were it not a greater pitie by farre,  
to see these blinde guides themselves, to Mat. 15. 14.  
fall into the pit of hell, and a multitude  
of soules in the land, that are almost in-  
numerable to followe them, there to  
starue and pine away eternally, being de-  
prived of all maner of food that should  
comfort them? Nay, seeing they did ne-  
uer sweate for the place which they haue  
inuaded, nor entred in by the dore, but  
climed vppe some other way by euill  
meanes, and no good faith : and beeing  
entred haue made hauocke of the Lord  
his flocke, and therefore most worthilie  
are called theeues and robbers by the Iohn. 10. 1.  
meekest man that euer was : they may  
thinke themselves very mercifully dealt  
withall, that they may quietly depart a-  
way with bag and baggage, and returne  
to their olde occupations againe, from  
whence they came, without any further  
impeachment. But because it may bee  
thought that they haue committed this  
sinne ignorantly, and that vnder the sha-  
dow of lawe, and seeing that Christian  
charitie doth extende it selfe very farre,  
F wee

## A COMPLAINT

wee suppose that some little pension might very wel be deducted from the liuing of the BB. of the See, where they were ordered, & be giuen vnto them: and whereas that pension woulde not serue for their maintenance, the rest might be supplied either by their olde occupations, or by exercising some inferiour office in the Church, and teaching of children. So by this sparer diet, then heretofore they haue vsed, and the hearing of the Gospell preached diligently by a learned man, (which had been before precious vnto them,) in their congregations, because they had no manifest vision, as it fell out in the dayes of *Eli*, they may bee brought to bewaile the blood (whereof they are guiltie) of so manie soules, as haue perished in their manifold sinnes and ignorance, within their seuerall parishes, by reason they haue not giuen warning from God out of his worde, as hee requireth in the Prophete *Ezechiel*, that if it bee possible, one way or other, God his wrath might be pacified in true humbling of themselues, with  
many

1. Sam. 3. 1.

Ezech. 3. 17.



## OF THE COM.

many teares before the throne of grace, and they washed cleane from the blood of all men, by the rich mercies of God in Christ Iesus. Were not this a better way by a thousand degrees, for these menne themselves, though no regard were had of vs, then to suffer them still to adde blood vnto blood, vntill such time as the Lord his wrath be so kindled against them, that nothing but certaine destruction, is to be looked to fall vpon them from the Lord, as we read of the wicked sonnes of *Elie*. 1. Sam. 2. 25.

Let them therefore depart, and giue place to learned Preachers, if some sacrilegious patrons will so permit. For wee haue heard, that it hath been preached at Paules crosse, that in the two Vniuersities of Cambridge and Oxforde, there are moe then three hundred able men fit for the ministerie, beside many other in the Countie, that cannot enter into any Church, or take any charge abroad, except in the first step they enter in, they will commit both simony and periurie. How shall Satan be conquered by such men, as in the first conflict, haue recei-

## A COMPLAINT

ued by him such deadly wounds? For euen our plough boyes knowe it to bee a common practise almost euery where amongst patrons, that eyther they take a great summe of money, or money worth, as it were a fine, with such sleightie conueiaunce as if they were Iuglers, that no man can espie them, or any lawe preuent them, or make some reseruati- on of the tithes and glebeland, as it were a rent, and many times all these practises be vsed together. Whose rauinous teeth and also the paiment of the first fruites and tenthes, with the charge of their lawfull family ( which the Papists neuer knewe ) and also their tithes not paide them in so large a sife as heretofore hath been done, hath brought the Churchemen vnto such an ebbe, that after their death their executors do not blesse them except it be in certaine of them which haue sundry benefices. The considerati- on whercof, hath abashed many of vs so much, that wee haue small regarde to maintaine our children in learning, in hope of any honest preferment that way. Yea, wee feare a further mischiefe to fall  
vpon



## OF THE COM.

Upon vs by these deuourers of holy things, (of the which wee hope there is none among you:) for we see them euery day more and more diligent to compass sea and land, to find out *Ieroboams* Priests for vs (for they are the men that will be content to part Christe his coate betweene them) and when they haue founde them out, they make them two fold more the children of the diuel, then themselves, by causing them for a little lucre sake, to betray mens soules to the diuell.

Mat. 23. 15.  
1. Kin. 12. 31

So that what by these cormorant patrons, and *Ieroboam* his Priests, sinne and iniquitie is risen so high, that it is nowe full Sea. Ignorance, blasphemie, & contempt of the Sabbath day doth raigne in Towne and Citie: In pride and vanitie, Satan hath wasted his fruitfull wits, that he can doe no more. For these daies all are become Princes and Nobles. The tire of women is lighter now, then of the stewes heretofore: so that, if the people of former times should rise out of their graues, and behold this present age, they would surely thinke that proude stran-

## A COMPLAINT

gers had inuaded and conquered this land. Quarels and strifes in law are infinite. Whooredome is made but a sport. Craft and deceit is euery where practised. Vsurie hath made as much friendship betweene man and man, as was betweene *Cain* and *Abel*. No Towne is emptie of the couetous, which ioyne house to house, and land to land, whereby the poore is multiplied in great number.

Gen. 4. 5.  
Esay. 5. 8.

But as concerning many patrons, the leprosie of spoiling of the Church, hath pearced their bones and marow so deep that it cannot be washed away with any good lawe, bee it neuer so wisely made. For the lawiers themselves confesse, that by the helpe of Satan, some men are as cunning to ouerthrowe the meaning of good lawes, (as it were to vndoe *Penelope* her webbe,) as other by them are prouident to preuent mischief. And therefore the onely way and remedy to cure this canker, is, to restore the presentations to the Church, to whome by good right they doe belong. Which thing as it is most vndoubted by the worde of God,

God,



## OF THE COM.

God, so also we heare that the learned are able to prooue it by ciuill law : wherein it is said, that a priuiledge is frustrate & of none effect when it is abused. And for one manne to present alone, that is certainly taken v p by priuilege, or by some worse condition : For, from the beginning it was not so, but after long time the people, and others that had interest to present, resigned their right vnto the patrons (yet not rightly) when they sawe them endow the Church with lands and other preferments, being perswaded that the patrons woulde bee carefull ynough to prouide worthie men who would not spare their landes and liuings to maintaine them. But now the patrons neither endow the Church but spoile it, neither are they carefull to prouide godly Preachers, but on the contrary, they labour tooth and naile to bring the caterpillers of Egypt vppon vs : therefore what right can they pretende to claime any priuiledge? Which surely the godly will not contend for, when they shal see that the restitution thereof tendeth to the glory of God, and the building vp of his Church.

## A COMPLAINT Church.

Will ye heare what the Papistes mutter, yea they speake it plainly, that wee maintaine our heresies (as they terme them) for aduantage, and not for conscience, affirming that they cannot be perswaded, that wee our selues are certified of the trueth of our religion, or receiue any comfort therby: for then (say they) would you cherish and maintaine your professors as we doe, and not vse them as sponges and spoyle them as yee doe.

O lamentable estate of the Church,  
O pitifull sight to see her thus lie in the dust. Come *Jeremie* and fill thy head with teares, as a fountaine, cease neither  
**Lam. 3. 48.** day nor night, but make lamentation  
**Judg. 2. 1. 2.** for the slaine of the daughter of Sion.  
**&c.** Let thine eyes cast out riuers of water for the destruction of God his people: O that some Angell of the Lorde would come vnto you, as it were from Gilgall to Bochim, and record in your eares the mercies of our God, in deliue-  
ring you from the captiuitie of Antichrist, as it were from Pharaoh, and in giuing you a fruitfull & peaceable land,

to



## OF THE COM.

to whome the Lorde said by his Gospell which he deliuered vnto you : I will neuer breake my couenant with you, you also shall make no couenant with the Papists, the idolaters of this land, or any kinde of their vngodlines, but destroy all their idolatrie and impietie whatsoever. But yee haue not obeyed my voyce in retaining idoll ministers, by whome Satan doth holde his kingdome fast. Wherefore haue ye done this? At the hearing of the like wordes, reproouing the Israelites, for making a couenant with the inhabitants of the land, all the people of the children of Israel lift vp their voyces and wept, (of the which weeping the place tooke the name Bochim ) which in them was a true signe of earnest repentance. And the more to assure them of God his mercies touching this fault, as also to binde themselves more straightly to the reformation thereof, they sacrificed there vnto the Lorde. The father of our Lord Iesus Christe, of his riche and abundant mercy, graunt, that in hearing the like sinne, in sufferinge this idoll ministry amongst vs,  
you

## A COMPLAINT

1. Sam. 7. 6. you may drawe out of your heads buckets of water of repentance, and ioynē your selues with them in a godly reformation.

Esdra. 9. 3.  
4. 5. &c.

But let *Esdra* also come in amongst you, and bewaile a greater matter then vnlawfull mariages. Let him rent his cloathes and teare his garmentes, and pluck off the haire of his head & beard, and sit downe astonished, and let all bee assembled vnto him that fear the words of the God of Israel, because of the transgressions of this lande. Let them fall downe vpon their knees and spread out their hands vnto the Lord God, and say: O my God, I am confounded and ashamed to lift vp mine eyes vnto thee my God, for our iniquities are increased ouer our head, & our trespasses are grown vp vnto the heauens: from the daies of our fathers haue wee been in great trespassse vnto this day. And now for a little space in the raigne of our Soueraigne Ladie *Elizabeth*, grace hath been shewed from the Lord our God, in causing a remnant to escape, in giuing vs a naile in his holy place; that our God might  
lighten



OF THE COM.

lighten our eyes, and giue vs a little re-  
muing in our seruitude Papisticall. For  
we were bondmen in *Queen Mary* her  
daies, yet our God hath not forsaken vs  
in our bondage, but hath enclined mer-  
cie vnto vs in the sight of Iesus Christe,  
to giue vs life, and to erect the house of  
our God, and to giue vs a wall and de-  
fence in this land. And now, our God  
what shall wee say? for wee haue forsa-  
ken thy Commandements which thou  
hast commaunded by thy seruants the  
Prophetes and Apostles, saying: The  
land whither ye goe to possesse, is an vn-  
cleane land, full of idolaters, and idoll  
ministers: Now therefore shall yee erect  
in God his house, an holy preaching  
ministerie, that yee may bee strong and  
eate the goodnes of the lande, and so to  
leauē it for an inheritaunce to your  
sonnes for euer. And though thou did-  
dest punish vs grieuously in *Queene  
Mary* her dayes, and now in our dayes,  
by stirring vp the Papists to disturbe the  
peace of the land, for the neglect of this  
holy ordinance, yet hast thou punished  
vs lesse then our sinnes haue deserued.

Should

## A COMPLAINT

Should wee still continue to breake thy commandements, and permit this idoll ministerie to remaine among vs? A people of much abominations, whereby sin doth flow as a riuer, in the land? Wouldest thou not be angrie towardes vs, till thou haddest consumed vs, so that there shoulde bee no remaine or scaping? O Lorde God of Israel, in so doing, thou shouldest be iust: yet we are referued to escape, as appeareth this day. Behold we are before thee in our trespasses, our conscience doth acknowledge the same: haue mercy vpon vs, for we cannot stand before thee, because of it.

*Efra. 10. 1. 2.  
3. &c.*

O that it would please God to moue you, our most dread Soueraigne, after this maner to goe into God his house againe with *Esdra*s, and acknowledge this oversight with teares. Then woulde a great assembly of all sorts of people of this land, bee gathered about you with weeping and great lamentation. Then would your honourable Counsell come about you, as *Sechaniab* the sonne of *Iehiel* came to *Esdra*s, and say, wee haue trespassed against God, by receiuing a  
strange



## OF THE COM.

strange ministerie, yet there is hope concerning this. Now therefore let vs make a couenant with our God, and put away this dumbe ministry, and place in their roome a godly preaching ministerie, according to the counsell of the Lord, and those that feare the commandement of our God, and let it bee done according to the law. Arise, the matter belongeth vnto thee, wee also will bee with thee, be of good comfort and do it, such good wordes shoulde you haue of your faithfull Counsailours.

But the meanes how this learned ministry may be established, are best known vnto your wisedomes. But if you will giue vs countymen leaue, to shewe our opinions with patience, wee thinke there should bee a sufficient number of workemen, and honest prouision made for them. As wee reade that *Salomon* for the building of the materiall Temple found out 183300. able men that were occupied in hewing of stone and timber, carying of burdens, and the oversight of the worke, which all were maintained at the king his cost. Yet wee thinke that

1. King. 5.  
13. 14. 15. 16.

## A COMPLAINT

that a litle number of workmen would suffice for the building of this spirituall Temple, which notwithstanding is farre more glorious then *Salomon* his temple.

If it be said that this small number of skilful men cannot easily be found (a lamentable thing to be heard) what should we doe? but first place all those worthie men that can be founde, and erect more Colledges and seminaries of true religion, and enlarge the kingdom of Christ: as we see Antichrist doe, whose talents are as hard as brasse, to hold fast whatsoever commeth within them, and whose hunger is as insatiable as hell, yet doth he spare no cost to build Seminaries of lies and heresies, to aduaunce the kingdom of the Diuell, who by such means hath greatlye preuailed in this lande. Should then the pillers of the kingdom of Christ bee more sparing, yea, more cold to provide all things necessary for the Lords armie, to be sent against these Idolatours, with a two edged sword in their hands, to execute vengeance vpon them, and correction vpon the people, to cast downe imaginations, and euery high

*Psal. 149. 6. 7*

*2. Cor. 10. 5.*



O F T H E C O M.

high thing, that is exalted against the knowledge of God, and to bring into captiuitie euery thought to the obedience of Christ? God forbid. For if the enemy hath encreased his force, Is it not meete that we should double ours?

Now for the prouision of such a number of able men, as might come out of Colledges and other schooles of learning to take charge vpon them: This noble Island may not for shame complaine of want. For the Lord his eyes are vpon this land night and day, that it is as fruitfull as the garden of *Eden*, a Paragon of all the world, and the store house for other Countries: the wealth whereof is so great, that men and women cannot deuise to waste it in vanitie. Then when the Lord saith that hee hath need of maintenance for his Ministers, shall we say that wee haue it not? In the time of Idolatrie, there was more then sufficient by farre, how then is it embeseled away, that there is not to feed Christ, and to cloath him? How can wee say, with a good countenance, that wee loue him? No, not so much as Antichrist loueth the Diuell.

## A COMPLAINT

**Diuell.** For Antichriste is bountifull to maintaine his seruice of his owne, & we are not willing to restore vnto him, that which is his, and whereof he hath need for the vse of his ministerie.

Yea so farre off from restitution haue wee been vnto this day, that a lawe hath passed, that no Ecclesiasticall person ha-  
uing huing or no living, shall take a lease of an impropriation with any better condition then of other landes, least peraduenture he should long too much to be restored againe. O vnworthie acte for a kingdome that professeth the Gospell. What euill hath the poore Ministers done, or what haue they handeled, that doth make them such strangers to touche these holy thinges? If they bee most holy and therefore are to bee eaten in the Sanctuarie, who are more holy then they, if they labour in the preaching of the Gospell? And if these impropriate tithes, be not holy for them to eat, much lesse for them that haue no proprietie therein, as the Improprietaries haue not. For if two hold plea for one thing, the one bringeth prooffe that  
he

**Numb. 18.  
9.10.**



## O F T H E C O M.

hee hath propertie in the thing, the other alledgeth that his right dependeth vpon his impropriety to that thing, no doubt the improprietary hath disclaimed all his pretended right. For the preposition in this word *impropriation* doth signifie the same, that it doth in these wordes, *impenitencie*, *impaciencie*, which is nothing els but a priuation of that which ought to be. Then if impropriation be the taking away of the propriety of that which another man hath, (and ought to inioy) to his owne priuate vse that hath no propriety therein, and thereby the thing so taken is called an impropriation, why may not the Lord call this Improprietary, and say vnto him: Thou wicked seruant, I will iudge thee by thy name, which declareth thine iniquitie, *vz.* that thou hast robbed mee of that which is proper vnto me, and to my ministerie, and hast impropriated and alienated it to thy selfe, take the impropriation from him, and cast him into vtter darknes, where there is weeping & gnashing of teeth. For if the talent well gotten, yet abused, deserved no lesse, much

G more

## A COMPLAINT

more that which is iniuriously gotten, and therefore can neuer bee well vsed. And certainly we see not how it can bee otherwise, but that the Lord will impropriate his soule from the kingdome of heauen, that shall wittingly and willingly haue impropriated from his seruice the Church liuinges to his owne bellie, to the destruction of the Lorde his people, except hee repent with the repentance of *Zachens*.

Yea wee would desire no more of the Lord, then after death to be set in a place quite opposite to these deuourers of holie things. For if they enter into heauen, let no man feare to be shut out. Because the Church hath as good right to holde that which was once giuen, and consecrated to her maintenance in the time of the Gospell, as in the law, (except that saluation preached by the worde, bee of lesse price nowe then before) but in the time of the law, it was sacriledge to take any thing away from the Church, so it is now. If the vniust, that taketh away the right of another, that serueth for the maintenance of this life, shall not inherit

*Mala. 3. 9.*



## OF THE COM.

rite the kingdome of heauen, 1. Cor. 6. 9. howe shall that vnrighteous man, that taketh away those things, that serue for the maintenance of eternall life, come there? It is written, that hee that killeth a man shalbe slaine, consider then howe manie hundreth thousande soules haue perished in this land by impropriations, which for any thing then knowne vnto any man, might haue been saued, by learned Ministers seated in those impropriations. Leui. 24. 23.

If it bee obiected that these liuinges were abused by Idolaters, the answer is, they ought therefore to bee reduced to their right vse : and by that reason the other liuinges that remaine in the hands of the Church, and the materiall Temples also that were abused shoulde altogether haue gone into captiuitie. If it be said that diuers things were giue vnto the Churche for the maintenance of Idolatrie, and therefore they were lawfully taken away, wee denie it. For the minde of the giuer ought to haue been respected, and the chiefe and last end, for the which they were giuen, viz. to glo-

## A. COMPLAINT

rise God in the maintenance of his service, and the error of the inferiour and particular end, ought the godly authoritie to haue corrected, & neuer to haue peruerthed the generall intention of the giuer. For those things that are necessarie for the service of God, though thorough ignoraunce they were giuen to maintaine idolatrous service, ought neuertheles to haue been restored to the Lorde his vse, as for example, Churches and Church liuings: For *Gidson* sacrificed the bullocke ynto the Lorde, which was appointed for Baal, and vsed the wood of the groue for the sacrifice. In like maner *Asa* brought into the temple of the Lord, not only that which he had dedicated, but also the siluer, golde, and vessels, which his idolatrous father *Abiiah* had in his speciall intention dedicated to Idols, for hee serued them. And if it be lawfull to take those church liuings which Idolaters in their ignorāce dedicated to idolatrie, then it is lawfull by the same reason, to take away the material Churches which the Idolaters in diuers cōgregations founded for the Masse.

*Iudg. 6. 26.*

*2. Cor. 15. 18*

*1. Kin. 15. 3.*



26  
O F T H E C O M.

Masse. If it be said, Princes gaue vnto the Church, and Princes may take away againe that which was giuen: they may giue vnto the Church, but they cannot take away. For when *Ananias* and *Sapphira* had solde and giuen the price of a possession to the Church, and afterward fearing want repented and kept backe part of the price, it was vile sacriledge, for the which they dyed. For God will not be mocked. *Act. 5. 1. 2. 96*

Therefore let no man think that he can iustifie his soule before the Lord, because hee holdeth his impropriation by lawe. For as no Monarch can make a law to take away the Gospell of Christe out of his kingdome, no more can hee make a lawe to take away the maintenance of the Gospell. And as it is said of the king, *Nullum tempus occurrit regi*, so no law or time can prescribe against the highest. Wherefore no humane constitution, or shifting from hand to hande, can bring any securitie to the conscience when he seeth the stumbling block of his iniquitie before his face, whereby soules perish euery day.

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## A COMPLAINT

Pro. II. 4.

uery one that maketh any accountes to goe to the kingdome of heauen, cast away his impropriations, & let the church gather them. For riches profite not in the day of wrath, but righteousness delivereth from death. If the Saracens or some sauage people had made this hauocke of the Church goods, it had been no great maruaile, but for them that professe themselves to be Gospellers, haters of all iniquitie, the children of the Highest, and Citizens of the kingdome of heauen, it is monstrous to behold, what occasion this Church robbetrie in England hath giuen to other nations to doe the like, it is lamentable to consider, whome wee ought not in any sort to haue brought into the same snare with our selues, but to haue edified by all good example. For as a learned man saith: The sale & Marchandize of church liuings is so outrageous, that it cannot, and so shamelesse that it will not be hid. At the which breach, howe many sinnes doe enter in, and ouerflowe the land, all men see saue those whome the God of this world hath blinded. And shall there  
be



## OF THE COM.

be then peace vnto this nation, now that the *Spaniard* is confounded? It is not possible though all our enemies were drowned in the sea, whiles these spirituall whooredomes are so rife in this land. Wherefore, whosoever dreameth of peace, without reformation of the ministerie and the sacriledge of the Church, imagineth God to bee a bawde vnto sin, as it is written: These thinges hast thou done, and I helde my tongue, therefore thou thoughtest that I was like vnto thee, but I will reprove thee, and set them in order before thee. Psalm. 50.

21.

So that it is greatly to bee feared, that as in former times, when the enemy saw the readines of the people to satisfie the necessitities of the Church abundantly, hee hoysed vpper the sayles, and brought the ministers into the mountaines of the worlde, and shewed them the kingdomes of the earth, and the glorie thereof, and so poysoned the Church with pompe: so now the subtile enemy perceyuing a contrary disposition in men, that they make no conscience, to

## A C O M P L A I N T

touch, take, and handle ecclesiasticall li-  
uings, but do vse them as the commons,  
he enflameth the rage of the concupis-  
cence of the Epicures of this life so  
much, that in shorter time he hopeth to  
bring the Church to her bane, by pouer-  
tie and beggerie. For as the pompe of  
the Church brought foorth superstiti-  
on, so beggery bringeth forth Atheisme,  
into the which how farre the Gentry of  
this lande, and others bee entered, when  
scant one of an hundred maketh any  
conscience of religion, let the godly  
consider and lament it.

And surely if the Lord be determined  
to doe good vnto this our Church, to  
builde it vp, and not to breake it downe,  
hee will surely giue plentie of labourers  
and allowe them a sufficient portion for  
their maintenance. But if the Lord say,  
I haue no pleasure in this people, this  
mischiefe of Church robberie, will fall  
into a lower ebbe, vntill it sinke downe  
into the bottome of hell.

But wee hope that the Lorde will re-  
member the multitude of his mercies,  
and there erect a monument of his loue  
where



OF THE COM.

where there ought to bee a piller of his iustice, and by the ministerie of his hand mayde our gracious Soueraigne, & this Honourable assembly, will powre his blessings vpon vs, as hee doth the raine vpon the thirstie grounde that gaspeth for it. What is then to be done? Give vnto God that which belongeth to God, and vnto *Cesar* that which belongeth vnto *Cesar*. What belongeth to God, that is kept from him? Euen that which appertaineth vnto his Church, to wit, presentations and impropriations. That things pertaining to the Church, do also belong to the Lorde, it appeareth in Prophete *Malachie*, where he himselve doth feriously complaine, saying: Will a man spoyle his goods? yet haue ye spoyled mee. But yee say, wherein haue wee spoyled thee? In tythes and offerings, yee are cursed with a curse, for ye haue spoyled mee, euen this whole nation. Hath not the whole nation of England spoyled the Lord in like manner, and rather more, in that a work man his hire is to be found in fewe places? Surely, this is written by the Prophete for our learning,

Mat. 22. 21.

Mal. 3. 8.

## A COMPLAINT

ning, that wee might know that thinges consecrated to God for the seruice of his Church, belong vnto him for euer: as the tithes which were dedicated to the Lord, and his church by our fore fathers with great equitie, which by no right can be taken away as we reade in *Leuiticus*. Nothing separate from common vse, that a manne doth separate vnto the Lord of all that hee hath (whether it bee man or beast, or land of his inheritance) may bee solde or redeemed. For euery thing seperate from the common vse is most holy vnto the Lord.

*Leuit. 27. 28.*

The which lawe, is not ceremoniall but iudiciall: the equitie whereof endureth in the Church of God for euer. And the violation of the same law, hath been horribly punished in former dayes, as we reade that *Achan*, who defrauded the Lord of siluer and golde consecrated to his treasure, was put to death with all his house in a fearefull manner. *Nabuchadnezer* also spoyled the temple of the holy vessels, consecrated to the Lordes seruice, which *Balthasar* also abused by drinking wine in them with his concubines,

*Iosu. 6. 19. & 7. 21. 25.*

*2. Kin. 25. 16. 17. & c.*

*Dan. 5. 2. 3.*



## OF THE COM.

bines, turning holy things to prophane  
vſes, whose heauie iudgementes were  
not deferred. The like wee reade of  
*Ananias* and *Saphyra* his wife, who  
sold a parcell of lande, and dedicated the  
price thereof to God and his Church.  
But when they had consented to keepe  
part of that which was consecrated, they  
were sharply rebuked by *Peter*, and so-  
dainly stricken to death. The like iustice  
can no man escape, either in this world,  
or in the worlde to come, that commit-  
teth the like offence, for the Lord is not  
partiall in iudgement, neither with him  
is there any respect of persons, but hee  
that sinneth shall die the death, except he  
turne vnto him with true repentance, &  
reformation of his wickednes. For see-  
ing the Lord hath taken sharpe reuenge  
of the sacriledge of things pertaining to  
the church among the Idolaters: shal we  
think that he will spare them that make  
profession of the Gospell, when they  
haue spoiled the Church, & stained their  
hands with those things which the Lord  
had long before dedicated to the main-  
tenance of his honour and worship? Bee  
not

Act. 5. 2. 3.  
&c.

## A COMPLAINT

**Gal. 6. 7.**

not deceiued, God is not mocked, What-  
soeuer a man soweth, that shall he reape.  
And what reproch shall be brought vp-  
on the name of Cod and his Gospell, by  
them that are strangers to religion, but  
especially by the Papistes, when they shal  
cast in our teethe that wee haue reiectēd  
Papistrie, not for the loue of true religi-  
on, but rather to picke a quarrell against  
them, to robbe the church of her goods?  
And though it may bee truely saide, that  
we haue rescued the thiefe that stole the  
church goods, yet can it not be said, that  
wee haue restitution thereof to the true  
owners. Woe therefore shall fall vppon  
the sacriledge of holy thinges which is  
committed euen with greedines in this  
lande if it bee not redressed. Howe can  
Christe in the last day, place these sacri-  
legious persons that make the Church  
so naked of her owne vppon his right  
hand, and say: I was hungrie, and ye fed  
mee, I was naked, and yee clothed mee:  
and not rather thrust them among the  
Goates, on the left hand, saying: Depart  
from me ye cursed into euerlasting fire,  
prepared for the Diuell and his angels:  
for

**Mat. 25. 33.  
35. & 6.**



## O F T H E C O M.

for I was hungry, and yee gaue mee not mine owne: I was naked, and yee parted my garments among you. For whatsoever yee did vnto my poore ministers in defrauding them, ye did it to mee. Yea let them take heede least in the day of their death, the spoyles of the Church doe not appeare in their consciences, as a mightie sea to ouerwhelme them, and they say then: Come ye mountains and couer vs, that we may fly from the fierce wrath of the Lorde, and not beholde his fearefull countenance. For wee must make restitution of our sacriledge to the vttermost farthing.

Repent therefore in time, and make restitution as the law requireth. If any man by error hath taken that which was holy to the Lorde, let him restore it, & put the fift part to it according to the law, then shall Christe his sacrifice be accepted for him. Which restitution wee reade that *Zachens* practized moste streightly, as appeareth by his owne worrdes: If I haue taken from any man by forged cauillation, I wyll restore him foure fold. For repentance without satisf-

*Leuit. 5. 15.*

16.

*Luke. 19. 8.*

## A COMPLAINT

1. Cor. 6. 9.

Neh. 13.  
8. 9.

satisfaction if it bee in thy power, is no better then a plaine mocking of God to his face. And to mooue them the more, let them remember, what *S. Paul* writeth to the *Corinths*. Know yee not that the vniust shall not inherite the kingdome of God? What greater iniustice, then to defraude God of his glory, the ministers of their right? and the poore people of their euerlasting life? But wee trust that if certaine that doe neither regard God nor his church, and therefore will not bee willing to depart with any thing for the maintenance of a learned ministerie, that the good Prince *Nehemiah* accompanied with so many worthy men, as are now assembled together will disappoint that prophane man *Tobiah* of his lodging, in the chamber of the house of the Lord, & make it cleane for the Leuites.

And this iniurie of impropriations we feele to bee so great, to take from vs our tithes, which were long agoe consecrate to the food of our soules, and yet we are vtterly famished, that we thinke it not only manifest by the lawe of God,  
but



OF THE COM.

but also by the light of nature : Yea, if they themselves, which haue these impropriations, were deposed vppon their oth by their superiours, whether in their consciences they wrong the Church or no, they would first make many excuses, but if they were vrged with an oth, surely they would lay their hands vpon their mouth, and craue pardon. For the light of nature may be couered, yet it cannot bee vtterly extinguished. Which light of nature shined most clearely in King *Pharao*, whom in the great famine of the cuntry, hauing bought all the land of the people, was so farre off from seeking of the ground belonging to the Priestes, that to preserue it, of his bountifulnes hee gaue them an ordinary allowance. If this Heathen King had such a conscience, to preserue the state of his superstitious Priestes, by relieuing them in the time of extremitie, shoulde Christian estates, make lesse conscience to maintaine the true seruantes of God, which shew vnto vs the way of saluation in the time of peace and prosperitie?

We pray you (right Honourable) to  
spare

Gen. 47. 18.  
21.

## A COMPLAINT

Mat. 2. 6.  
Psal. 78. 65.  
66.

Mat. 8. 34.

Luke. 13. 31.

spare vs to speake a little more: for wee  
pleade for the saluation of our soules. It  
seemeth vnto vs that Christe the grand  
captaine of the tribe of Iuda, as one awa-  
ken out of sleepe, and as a strong man  
after wine, doth nowe offer himselfe to  
smite his and our enemies on the hinder  
partes, and to put them to a perpetuall  
shame, requiring of you a number of  
expert souldiers, and maintenance for  
them, which are the rights and royalties  
of his kingdome, and therefore iustly ye  
cannot denie him. But if the Patron say,  
that he will not loose his patronage, for  
then hee shoulde forgoe his pillage, nor  
the impropriarie will diminish any of  
his impropriation for the seruice of this  
warre (of which disposition wee hope  
that there is none among you) but that  
they will rather intreate Christe to de-  
part the countrey, as the Gergesites did  
for the losse of their swine: or more  
spitefully repell him as the Pharisees,  
who said, Depart and goe hence, for He-  
rode will kill thee. Might hee not con-  
ceiue such grief and indignation against  
vs vpon this repulse, who came to deli-  
uer



## OF THE COM.

ner vs from the greatest bondage and  
slavery in the world, and to enfranchise  
vs as the Citizens of his kingdome, the  
basest of whom are Nobles and Princes?  
Might he not by this vnkinde acte. (say  
wee) be so much kindeled in his displea-  
sure towards vs, that hee might be moo-  
ued to retire back with all his blessings,  
and turne them into plagues & punish-  
ments, against such an vnkinde people?  
What iniury then should hee offer vs?  
Surely none at all.

But to discend to some particular ex-  
ample, touching the want of mainte-  
nance, as where a church is endowed but  
with half that prouision which is requi-  
site to maintaine a Preacher, by reason  
of the impropriation, as it falleth out in  
many Churches of this land, (which in-  
iurie was done by Antichriste in the  
night, and now restitution ought to bee  
made in the day:) Yea, put the case that  
the church is not endowed with value of  
twentie marks (as exceeding many chur-  
ches haue lesse) how can we thinke that  
a learned manne that hath spent many  
yeares in good letters, and in the holie  
H scrip-

## A COMPLAINT

scriptures, will seate himselfe there, almost to be furnished, and not rather to employ his labour to the teaching of children? Then by meanes of this impropriation, such a clarke as is correspondent to the liuing shall bee placed there, a man that can bring no glad tidings, and to bee plaine an idoll shepheard: whereby of necessitie it must fall out in that congregation, that *Hagar* shalbe fruitful in bringing forth bondmen and slaues vnto Satan, and *Sarah* altogether barren. Howe then can that improprietorie seeing this, eate sauously those holy thinges heretofore consecrated to the sauing of soules, without salt teares trickling downe his cheekes (except his heart bee as harde as brasse) knowing that he is the man alone, that doth shut the gate against the Preacher, and consequently defraude God of his honour in that place, and kill the soules of a multitude of his poore neighbours, that would liue and not perish, by whom this slaughter of soules is likely to bee continued thorowe all posterities, except restitution bee made thereof to giue enter-



## OF THE COM.

ertainment to a Preacher?

And that which is more lamentable to be knowne, how many hirelinges for five or sixe poundes, bee in diuers Congregations in this land, especially in the North parts, where there is two or three thousande soules of all sortes of people both olde and young, that come to one Church to bee taught? Where the poore sicke man is as one that hath not filled his belly in many weekes before, or lately come out of prison, with a sharpe face, pale and wan, who hath lesse spirituall foode to feede the peoples soules that flocke about him, then he hath bodily nourishment to fill their bellies. So that in such a populous congregation, if there bee three or foure that are able to giue an account of their faith, it is very much, and yet that worke is wrought by some extraordinarie hande of God, and not to bee imputed to the sicke bodies. And thus it falleth out in many places where there bee farmers to her Maiestie of impropriations, that as they are carelesse for the peoples soules, & their own, the like regard haue they to maintaine

## A COMPLAINT

the building of the Chancels, which lie ruinous in sundry places, quite contrary to her Maiesties pleasure, & the good penie-worth they haue at her gracious hands.

1. Sam. 3. 1.  
1. Sam. 2. 12.  
13. &c.

These and other things cause vs to remember the dayes of *Heli*, wherein there was no manifest vision. For the two sonnes of *Hely*, *Ophny* and *Phinias* (who knewe not the Lorde, and were wicked men also) caused the children of Israel to abhorre the offerings of the Lord, and the seruice of their God: by whose means the people trespassed grievously against the Lorde in negligence, or rather contempt of comming to the Tabernacle to worship the Lorde according to the law.

1. Sam. 2. 22.  
23. &c.

Of which dishonour of God, *Hely* being informed that his sonnes were the occasion thereof, yet did he not reforme and redresse that great mischief, according to that authoritie and power, which hee had, being chiefe Iudge and high Priest of the people, but onely gaue them gentle admonition, whereas their fault and offence deserued rather to bee punished with death. For whose remisnes & negligence



# OF THE COM.

ligence to reforme such a waightie matter, the Lord threatened such a grievous plague and destruction to fall vpon him and vppon his house, (which was truly executed) as the remembraunce thereof doth make our eares to tingle. So the contempt & corruption of the worship of God, remainig vnreformed, at the last it came to passe, that the sinnes of the Priestes & of the people, were grievously punished by a great slaughter, which they susteined of the Philistines, and the arke of the Lord was taken away from the midst of them, & deliuered into the handes of their enemies. In steede of *Ophny* and *Phineas*, wee haue a swarme and multitude of ministers, that neither in ignorance of the Lorde, nor in lewde behauiour are inferiour to them. By whose ignorance and wickednes, the administration of the word and sacraments vppon the Sabbath day, is greatly prophaned, and of the people grievously contemned. Which prophanation of that sacred day, if it should not be reformed, it were to be feared, that both these idoll ministers, and we the people offend

1. Sam. 4. 10.  
11. 22.

1. Sam. 4. 10.  
11.

## A C O M P L A I N T

ding together with them, should in like sort fall into the handes of our enemies the Papists, and the word of God bee taken from vs, which is more deare and precious vnto vs, then was the arke of the couenant vnto the Israelites.

But we trust that these evils shall not come vppon vs, because that for the redresse of this hainous corruption of the seruice of God, we make our complaint vnto them that haue equall authoritie with *Hely*, and greater zeale to aduance the honour of God, and to wpe away the deformities of his Church, whose heartes (wee trust) doe tremble at the wordes of the Lord, who (as we are perswaded) will not be partakers with *Hely* in his sinnes, least they shoulde also bee pertakers with him in his terrible punishments.

Therefore sith so many thousands of vs be in such a streite by meanes hereof, not possible for vs by any meanes wee can espie, either now or hereafter to bee deliuered, without your gracious and mightie helping handes: haue pitie vpon vs right honorable assembly, and let  
our



## OF THE COM.

our soules be precious in your sight. Let vs not die that euerlasting death like fooles in Israel, but so worke in this Parliament, that you may say vnto the people of the whole land: We take you to record this day, that wee are pure from the blood of all men, for we haue kept nothing backe, but haue established all such lawes, as are necessary for the publishing of all the counsels of God, vnto you his people. For all the whole land is at your commandement both of bodie and goods (with the consent of our most gracious Soueraigne, who is full of mercie and compassion) to do as by law you shall prescribe them. Acts. 19. 26, 27.

And assuredly (right Honourable) it were better for vs by farre (if no other remedy could be had) to liue with bread and water in the wildernes with the Israelites, all the dayes of our miserable life, with the plentifull preaching of the worde of God, then to haue our welfare (which we acknowledge to bee great) a thousand times doubled, with this great famishment of the word, which wee endure in the most places of this land. For

## A C O M P L A I N T

then our misery after a smal time would end in felicitie: whereas nowe our momentarie pleasure will shortly be turned into weeping, wailing, and gnashing of teeth, except the Lord come down from heauen, to visite vs by your ministerie.

We pray you therefore most pitifully (right honourable). that that voyce may no more be heard amongst vs: The Lord his house cannot be built in many places within this land for want of prouision. For that doth kill our hearts altogether, as if you should say vnto vs: There is no remedie but you must needes die in your sinnes and ignorance, the second and euerlasting death. O most dolefull voyce, able to breake the Adamant, and to resolute it into teares, which terrible voyce, the Lorde of his infinite mercy turne farre away from vs. But vndoubtedly so godly and religious an assembly the faire floures of this land, will neuer speake so hardly vnto vs, but (we hope) the contrary saying: This house may be built in those desolate places, and with Gods helpe and our Soueraignes, it shal be built, and therefore poore people be  
of



# OF THE COM.

of good comfort. Otherwise you should beare greater blame then the poore Iewes that came out of captiuitie from Babylon, & deferred the building of the materiall Temple, excusing the matter, Hag. 1. 2. that it was not yet time to builde it, and neuer said, that by reason of their great pouerty and multitude of their enemies that it could not be built at all.

Thus right Honorable, wee haue bewrayed our grieffe, made our petition knowen, declared the impediments of a learned ministerie, and shewed that an honest maintenance is necessarily required. Looke vppon vs, lift vp your eyes, and behold a great multitude gathered about you, which are in the wildernes, and haue nothing to eate. Bee mooued with compassion towards vs, for wee are as sheepe wanting a shepheard, wee are hungry and come from farre, wee come vnto you as children vnto the parents, and aske bread, wee trust you will not giue vs a stone: we craue a fish, will you in steed of a fish giue vs a serpent? we desire to haue an egge, surely you will not giue vs a scorpiō. O let vs liue & not die,  
and

Iohn. 6. 5.

Mark. 6. 34.  
Math. 9. 36.

Luke. 11. 11.  
12.

## A COMPLAINT

and let not that lamentable weeping  
**Math. 2. 18.** and howling be heard amongst vs in the  
 countrie, which sometime was heard in  
*Ramah*, Let vs not bewaile the spiritual  
 death of our children and posteritie, as  
*Rachel* wept for the bodily death of her  
 children, who could not be comforted,  
**Esa. 55. 2.** because they were not. But rather let vs  
 heare those gracious wordes: Ho, euery  
 one that thirsteth, come ye to the waters,  
 and yee that haue not siluer, come buie  
 and eate, come I say, buie wine & milke,  
 without siluer, & without money. Where-  
 fore doe you lay out siluer, and not for  
 bread? &c. And take order with wisdom  
 that she may send forth her maid to in-  
 uite vs vpon the pinacles, & high pla-  
 ces of the city, saying: Whosoeuer is foo-  
**Prou. 9. 3. 4.** lish, whosoeuer is without vnderstanding  
**5. 6.** let him come hither, Come eate of my  
 meat, and drinke of my wine that I haue  
 mingled. Forsake your waies ye foolish,  
 and yee shall liue & walke in the way of  
**Esa. 58. 1.** vnderstanding. Cause the siluer Trum-  
 pet of the Lord to sound the law in our  
 eares, to the casting downe of the olde  
 man, and the Gospell to the rayling vp  
 of



## OF THE COM.

of the new man. Let the Lordes lightes be placed in our temples, and then shall it be fulfilled againe which was spoken by the Prophete. The people which sate in darknes, saw a great light, & to them which sate in the region and shadowe of death, light is risen vppe. And therefore we humbly beseech you right honourable to stirre vp your tender affections towards such a multitude of vs simple people. that are in this lande, fleeing in the sea of sinne and ignorance, and now vpon sight of comfort, making an outcrye for the safetie of our life: that it would please you to reache forth your right hand of mercy, and by your godly wisdomes to establish the means of our deliuerance, for we are in your handes, eyther to saue or spill.

And therefore if there should be some of you that would not further to the vttermost this the weightiest cause of a thousand, concerning not onely our saluation, but much more the glory of Christ: howe coulde those men protest that they loued him? Seeing hee hath set ouer the triall of his loue to the care of the

Math. 4. 16.

## A COMPLAINT

the feeding of his flocke as he hath manifestly declared in the person of *Peter*, saying: Louest thou me? feed my sheep, feed my lambes. And though you feede them not in your owne persons, yet yee feede them in procuring them to bee fed: for which cause ye are called by the Lord, the pastours and shepheards of the people.

*Iohn. 21. 15.*  
16.

*Iere. 23. 2. 4.*  
*Math. 2. 6.*

Moreover, if these men shoulde haue any suite to the father of our Lord Iesus Christ, for any thing whereof they stand in neede, howe could they vse Christe as a mediator and aduocate to bring their matters to good effect, if they shoulde neglect suche a weightie cause of his, which hee desireth so earnestly to bee brought to passe (as appeareth when he saith, First, seeke the kingdome of God, and the righteousnes therof &c.) (which is chiefly perfourmed by a learned ministry) and not rather be afraid to heare this voyce? Them that honour me, will I honour, and they that despise me, shall be despised.

*1. Sain. 2. 30*

*Math. 6. 33.*

But bee it farre from vs to thinke any thing but good, of so honorable assembly:



# OF THE COM.

bly: for we hope that our mouth shalbe filled with laughter, and our tong with ioy, saying: The Lorde hath done great things for vs, whereof wee reioyce. For when wee remember your pitifull inclination vpon cōplaint made, to redresse all maner of euils, yea, the smallest iniuries touching this life: how should wee now doubt to be sent empty away, when wee come for matters concerning euerlasting life?

Psa. 126. 2. 3.

We come therefore vnto you in great bitternesse of our soules, not able to expresse halfe the grieve that wee feelee for the death of our sonnes & daughters, as the *Sunamite* came to *Elizens*, for the bodily death of her sonne, praying you to sende *Elizens*, and the sonnes of the Prophetes, to spread themselues vpon vs, and vpon our children, to breath into vs the word of life, and to make prayers and supplications to God for vs: so by little and little there is hope that we shal be reuiued againe, into a spirituall life. For surely *Gehezy* by laying on vs *Elizens* his staffe, we meane these hirelings, by reading to vs their Homilies, can do

2. Kin. 4. 23. &c.

2. Kin. 4. 31.

## A COMPLAINT

A.C. 16. 9. 10.
Luke. 19. 4.
 vs no good. For notwithstanding this  
 staffe, *Gehezy* may returne answere, that  
 wee can neither speake nor heare, which  
 be euident tokens of want of life. Wee  
 beseech you therefore in Christes name  
 to take our supplication as the man of  
*Macedonia*, which appeared vnto *Paul*  
 in a vision, praying you to sende Prea-  
 chers into our Countrie to helpe vs, and  
 in so doing be you well assured, that you  
 passe not the boundes of your vocation.  
 Oh, that you were carryed in a vision in-  
 to some high mountaine, and could be-  
 hold the huge armie of people of this  
 land spiritually slaine of Satan, more  
 cruelly and pitifully then euer was slayn  
 (as wee suppose) in the greatest battaile  
 that euer was, since the creation of this  
 world. Then woulde you shed teares a-  
 boundantly with our Sauior Christ, who  
 beholding that stubburne Citie of Ieru-  
 salem, wept for it, because they refused  
 the doctrine of saluation then offered  
 them. But our case is to bee bewayled  
 and pitied, because the doctrine of salua-  
 tion is not offered vs by the way of prea-  
 ching, in so many seuerall Congregati-  
 ons,



# OF THE COM.

ons, as hunger and thirst after it . And therefore hearken what *Bethsheba* saith to euery one of you. Open thy mouth for the dumbe, in the cause of all the children of destruction, and in so doing you shall be able to say with *Iob* to your vnspeakeable comfort after this maner: When the eare heard mee, it blessed me, and when the eye saw me, it gaue witness to me, for I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him. The blessing of him that was readie to perishe, came vppon mee, and I caused the widowes heart to reioyce: I brake also the iawes of the vn-  
righreous , and pluckt the pray out of his teeth. Nowe then there is no time of silence, your vocation will not suffer it, but that euery one of you without exception, all excuses set apart, is to extend his voyce, wit, authoritie and credite, to the vttermost degree , in the cause of Christe and his Church, pleading it ( if neede so require ) so zealously, vntill you sweate and faint withall, seeing that in your cause, Christ refused not to sweate drops of blood. But as the Lord is kinde

Pro. 31.8.

Iob. 29. 11.  
12. 13.

Luk. 22. 44.

to

## A COMPLAINT

to those that deale kindly with him : so his displeasure is death, if he be reiected or contemned. Know him therefore and his cause, that he may know you as his friendes in the day of his glory. And remember that Christe that maketh this request for a learned ministerie, (which by his authority he might cōmaund, but rather through loue hee intreateth you by vs) is not now vile and contemptible, but glorious, sitting on the right hande of his father, and therefore is able and will requite this kindnes done to him, seuen folde into your bosome : yea, the Lorde will account it to be kindnes, although in all right and conscience, it is an homage most iustly appertaining to his royaltie, by reason that wee holde of him, all that euer we haue in Capite.

And though you bee willing to per-  
fourme this seruice, yet let vs put you in  
remembrance, that Satan will withstand  
Ioh. 14. 30. you, with all his malice and power, who  
is the prince of this world, and therefore  
will not quietly suffer him selfe to bee  
Exod. 5. 45. throwne out of his kingdome, as appea-  
&c. reth in the deliuerance of the children  
of



## O F T H E C O M.

of Israel, from vnder the hand of *Pharob*, in reedifying of the Temple, & publishing of the Gospell in the primitive Church: so at this present day, he is not altered, either in might or malice, that he will bee content to resigne his kingdome ouer vnto Christe. But as then, so now with all speede will hee muster his men of warre, against those that attempt the abolishing of his kingdome. Then ye are to know, that as no victory is gotten without strife, much lesse this noble victory without contention in the highest degree: (for it is to be feared, that the diuell, the flesh, & the world, will all oppose themselues against you) which notwithstanding being atchieued, is farre more glorious in the high court of heauen, then the conquest of ten mightie kingdomes, made tributarie and vassals vnto this land. This therefore is a worke worth the triall of your strength and magnanimitie, ioyned with the greatest honour that may be. So that if you preuaile (right honorable) as wee trust your enemies shall fall downe before you, otherwise wee could see no ende of our

*Ezra. 4. 4. 52*

*&c.*

*Actes 4. 1. 2.*

*&c. & 5. 17.*

*40.*

I

griefe

## A COMPLAINT

griefe and sorrowe, then no doubt in the iudgement of all wise men, you shall be counted comparable with the Worthies of the world: yea, farre passing them in all true honour and glory.

And seeing we haue begun to speake to the right honourable assembly, being but the base people of the lande: Let it not displease you that wee speake yet a litle more. But if any thing shall escape our penne, vnfit to be spoken by vs, to so high and honourable a court of Parliament, we most humbly beseech you vpon our knees, by the price of the death and passion of the Lorde Iesus Christe, and by his glorious comming to iudgement, for our euerlasting deliuerance, to pardon vs, imputing it either to the grief and bitternes of our soules, which caused *Job* to vtter some foolish words, or to the rudenes of our education, whereby in wordes and termes wee may faile against our will. For our purpose is (God knoweth) not to hinder our suite by offending any, but by a plaine and pitiful manifestation of the truth, to winne the fauour of you all, in this weightie and  
long



## O F T H E C O M.

long desired petition, which concerneth the saluation of our soules.

But to the matter, Wee haue heard it spoken by wise men, & it sinketh deeply into our mindes, that if euery one of you were in pollicie comparable to *Achitophel* the *Gilonite*, whose aduise for the common wealth in the daies of *Danid*, was taken as an oracle of God, yet if you should deuise many strong lawes for the preservation of her Maiesties person (whom the Lorde blesse for euer) the peace and prosperitie of this lande, and the subuersion of our enemies the Papistes and Iesuites, and passe ouer this law for a learned ministerie (by planting whereof we are sure to haue a perpetual league of amitie, with the Father, the Sonne, the holy Ghost, and the mightie Angels of heauen, who will be vnto vs a stronger wal of defence, then that wherewith Babylon was inuironned, (For if God be on our side, who can bee against vs.) then say they, and we are of the same iudgement, that those good lawes, would bee as weake and fraile to binde fast the head strong Papists and Iesuites, as were

2. Sa. 16. 23

Rom. 8. 31

## A COMPLAINT

**Jud. 16. 9. 12.** the seuen Greene withs neuer dried, and the newe ropes neuer occupied, able to binde mightie *Sampson*. But being ioyned with that principall law, they will be as sharpe as a Rasor, to cut them cleane off.

For it is meete and conuenient that God shoulde goe before, and that man should follow after: for if man goe before in his wisdom, his wisdom will turne into foolishnes and vanitie. Therefore let the arke of the couenant go before the hoast of Israel, to searche out a resting place for them. Let the Priestes that beare the arke of the Lord of all the world, first go ouer *Jordan* into the land of *Canaan*, & then let all the people followe after. Let vs first proclaime the sworde of the Lord, & then of *Geacon*: so shall we haue a wōderful victory against the Romishe *Medianites*. For it is the greatest pollicie & wisdom in the world to win the Lords fauour, and to procure him to take our part who is the Lord of hoastes: which thing he will do vndoubtedly if the Gospell of the kingdome of his sonne bee published in euerie place.



## OF THE COM.

to the end that his glorious name be hallowed, and his holy will obeyed euery where. For his promise is sure: They that honour me, I will honor, as on the contrary, They that despise mee, shall be despised. For if the honour of the Sabbath day be contemned & troden vnder foot, and the sincere preaching of the worde be found in few places of this land, then if there were no enemies in the world to punish this iniquitie, the very stones in the streete would rise vp and become armed men to fight against vs.

And though the Lord (when we came out of the night of ignorance, into the twilight of the morning) did not so grievously punish the violation of this law, which requireth a holy preaching ministerie (notwithstanding the godly knowe that the heauie hand of the Lorde was vpon vs, for this transgression in Queen Maries dayes) yet now when the cleare light of the Gospel shineth bright as the Sunne in his strength, in a great part of the worlde, and that for a good time hee straightly chargeth all men euery where to repent, because hee hath appointed a

1 3      day

## A COMPLAINT

Actes. 17. 30.  
31.

day, wherein he will most seuerely iudge the contempt of his<sup>s</sup> holy odinaunce, by his sonne Christ whom he hath appointed. For into how many thousand towns in this land may the Iesuite come, as into an vndefenced Citie, and there take his pray at his pleasure? howe easily may he with a word or two of his mouth, reduce vs simple people into poperie, and consequently into rebellion? Seeing we are naked and destitute of true religion to defend vs, and apt enough to receiue Poperie a false religion, agreeable to our corrupt nature. But if wee were taught the trueth plainly by a godly Pastour, & should bee vrged to giue an accounts of our faith before him, at conuenient times appointed, then should wee, euen all of vs become, either true Christians or hypocrites, which is an Argument of the flourishing estate of the Church. Whereas nowe besides Papistes and other heretiques, the lande is full of Atheistes, that passe for no religion, which are euer readie ( if any trouble shoulde rise ) to ioyne themselues to the worst part, if they may perceiue that side to be  
the



# OF THE COM.

the stronger.

And therefore as long as these blinde guides remaine in our Countrie, we are to feare least sedition follow sedition, as one waue followeth another in the sea.

And thogh one of *Hydraes* heads be cut off, it may be through Gods iudgement that other two will arise in the place thereof: For stinking puddles breedes plenty of Frogs and Toades, and naughtie ground yeeldeth store of bryars, thistles, and nettles. Oh therfore that we all were taught the knowledge and feare of the Lorde, as the Prophetes foretolde shoulde come to passe in the kingdome of Christ: They shall all know me from

Ier. 31. 34.

the least of them vnto the greatest of them, saith the Lorde. And in an other place: The earth shall bee full of the knowledge of the Lorde, as the waters that couer the chanell of the sea. And all

Esa. 11. 9.

thy children shalbe taught of the Lorde, and much peace shall bee vnto thy children. If we could see these happie daies amongst vs, then would sodaine sorowe fall vpon the Papists, as vppon a woman that trauaileth with childe, then would

Esa. 54. 15.

## A COMPLAINT

their hearts be as cold as a stone in their bellies, then should all hope perish to recover their kingdome againe, so that their mourning, lamentation, and weeping would be so great, that none shuld be able to comfort them in this their vtter ruine, and desolation: so that men shoulde say with admiration: Howe are the things of Antichrist sought vp, and his secrete things searched out?

Obediah.

Yea, howe can wee otherwise auoide Gods iudgements, but by planting of an holy ministerie? For God detesteth sinne as much as euer hee did, which aboundeth in this land, and is become out of measure sinfull, in the most part of all degrees of menne, more then in former times, as we are certainly perswaded by our owne knowledge, wherein wee appeale to the conscience of euery good man: the contrary whereof ought to be in a kingdome that professeth the Gospel of Christ. Now Gods wrath and displeasure against sinne, cannot be pacified but by repentance, and none can repent, except the Gospell of repentance be preached vnto them. Whereuppon it  
fol-



## OF THE COM.

followeth that Preachers ought necessarily to bee placed euery where to stay Gods wrath and displeasure against vs, least he bring vpon vs open shame, and confusion of faces, for those manifold sinnes that reigne among vs.

But if it be said that Preaching, whereby we come to the plentiful knowledge of the Lord, foretold to bee in the kingdom of Christ, is to be found in diuers places of this land, if the people will take the paines to goe where it is to bee had, we answer, that as the sicke man lying on his bed, is not able to goe to the Physition to seek for his health, but the Physition is to bee entreated to come to minister to him: we that are sicke of sinne vnto death are not able to goe to the spirituall Physition, or haue any minde so to doe, because we neither vnderstand our disease, nor feele the griefe thereof, and oftentimes when hee cometh vnto vs and ministreth wholesome medicines & consolations, yet are wee not able to receiue the same. How necessary therefore is it, that these spirituall Physitions should be sent into euery place, that they might be

## A COMPLAINT

bee readie at all times to minister the wholesome doctrine of saluation vnto vs miserable people, that are by nature the children of Gods wrath: except it please God of his mercy to giue repentance vnto som of vs, to know the truth, that when wee haue escaped from the snares of the Diuel, of whom we are holden captiues, we may recouer the health of our mindes to doe his will and pleasure.

Ephes. 1. 12.

2. Tim. 1.  
25. 16.

Exod. 34. 24.  
25.

Deut. 28. 7.

And assuredly if obedience were giuen to this holy ordinance, which ordinance wee desire vpon our knees to bee reuiued (right honorable assembly) then would the Lord either bridle the rage of our enemies, that they shoulde not dare to trouble the peace of the lande, as hee promised the Israelites, when all the males should appeare before him thrise euery yeare, in the place that he had chosen, to put his name there: or if our enemies should rise vp against vs, the Lorde woulde cause them to fall before our face, & if they came against vs one waies they should flie before vs seuen wayes, then would he teach our hands to fight, and



## OF THE COM.

and our fingers to battell, then wouldé he giue vnto vs the neckes of our enemies, that wee might destroy them that hate vs, then shoulde wee beate them as small as the dust before the winde, and treade them as flatte as the clay in the streetes: For if God be on our side, who Rom. 8, 31. can be against vs?

Whereupon wee simple people conclude, according to that iudgement which God hath giuen vs out of his holy 1. Cor. 7. 42. worde, and herein wee thinke that wee haue the spirit of God, that the planting of this holy learned ministerie in euery place is the pollicie of all pollicies, euen the most excellent pollicie in the world to glorifie God, to continue his graces amongst vs, to the maintenance of our peace, to procure yet greater graces to fall vpon vs, to ouerthrow the kingdom of sinne, and the Diuell, to turne away Gods displeasure from vs, to gard & defend vs frō the face of our enemies both abroad & at home, & to bring them to vtter shame & confusion: and finally, to bring vnto our selues and our posteritie euerlasting ioy and felicitie. And without

## A COMPLAINT

our this pollicie, wee cannot chuse but  
feare to feele againe, the palpable dark-  
nesse of Egypt to couer the land, and our  
selues in the meane time to passe from  
day to day in great number with horror  
of conscience into the place of torture,  
from whence we cannot returne. For all  
other helps wil stoupe, & be too weak to  
stay Gods wrath and displeasure, when  
he shall arise to visit the iniquitie of this  
land. Wherefore wee most humbly and  
earnestly beseech the father of our Lord  
Iesus Christ of his rich mercy and good-  
nesse, to pardon our manifold sinnes and  
offences, which haue this long time kept  
backe from vs, the precious preaching  
of thy Gospell, and now at the last to be  
reconciled with vs in his sonne Christe,  
and to stirre vp the hearts of our gover-  
nours, and Magistrates, that with tender  
pitie and compassion, they may vnder-  
stande the woefull, and miserable estate  
wherein we now stand, daily perishing in  
our sinnes, in that most horrible lake,  
that burneth with fire & brimstone, and  
to graunt vnto vs, this our most iust pe-  
tion of an holy ministerie, that by means  
thereof



## OF THE COM.

thereof saluation may be offered to euery one of vs, that if we perishe, wee may perishe in our owne sinnes, so that our gouernors and magistrates may wash their hands in innocencie, and iustly protest that they are free from the blood of all men, by enacting and establishing this holy ordinance of God in this our countrey. O remember and forget not that Christe the sonne of the liuing God, equall with his father, abounding in loue towards you, did cast aside all honor and glory, and made himselfe of no reputation, by taking vppon him the forme of a seruant: yea, he became a worme and *Psal. 111. 6.* no man, a very abiect of the people, to raise you from the dust, and to lift you *Psal. 113. 7.* out of the dung, to cause you to sit with Princes of his people, in the heauenly places in Christe Iesus: hee also became *Ephe. 2. 9.* poore, not hauing whereupon to lay his head, to make you to abounde in those *Luke. 9.* most excellent riches, which the eie hath not seene, the eare hath not heard, nei- *1. Cor. 13.* ther haue they entred into the hearte of any carnall man. Ought not you with like recompence of loue towards him,

## A COMPLAINT

to lay your honor and riches at his feet,  
to couer the shame and nakednes of his  
desolate Church?

**Psal. 45. 14.**

**Jam. 2. 14.  
35. 16.**

If yee protest in flattering words that  
yee loue him, and that ye are desirous to  
see the Church his spouse in her glory-  
ous beautie, arrayed in robes of needle  
worke: yea, clad with a vesture of golde  
of Ophire, and yet will not descend one  
step downwarde, or abase your selfe one  
whit, nor open your purses to contribute  
reliefe, euen to sustaine her necessities,  
but keeping backe her auncient reue-  
newes, wherewith heretofore shee was  
furnished to all necessary vses: how can  
this fained loue escape, the sharpe cen-  
sure of the Apostle *James*? who saith, If  
a brother or a sister be naked, and desti-  
tute of daily foode, and one of you say  
vnto them, depart in peace, warme your  
selues, and fill your bellies, norwithstan-  
ding yee giue them not those thinges  
which are needfull to the bodie, what  
helpeth it? For we are fully perswaded,  
that the rich mercies of Iesus Christe  
wheresoeuer they are, cannot lie hid, and  
rest in the heart of any man liuing, but  
that



## OF THE COM.

that they will kindle a flame of burning loue, which will shew it selfe bountifull and liberall to the aduancement of Christe his church and kingdome.

And seeing that it hath been prouided by a good Statute, that a freedome from payment of tythes for a certaine time should bee graunted to them that doe conuert barren and wast ground into tillage, to giue them a greater encouragement to take the toyle in hande, and that ye haue likewise bin carefull to prouide for the innung of Marches, that haue been ouerflowen and surrownded with water: ought not then a far greater care & diligence be vsed, that a wise and sure law might be established to bring the Lords field into tillage, which lyeth wast and barren of the fruites of righteousness, and full of thornes and bryars, fit for nothing but for the fire, and is likewise drowned with the floods of sin & ignorance, as it is pitifully to be seene in the greatest part of this lande? Which law if it should bee neglected, seeing it concerneth peace and prosperite of our soules for euer, should not iust occasion  
be

## A COMPLAINT

**Math. 23. 24.** be giuen to take vp this Prouerb against you? They haue strained a Gnat, and swallowed a Camell. And heerein yee ought not to bee discouraged for any charges that might grow thereby in such a necessary & worthy work of the Lord. For he that will onely fall downe before Christ and worship him, offering to him neither gold, frankencense or myrrhe, my soule hath no pleasure in him.

• **1. Chro. 15. 1**  
**Psal. 132. 2.**  
**3. 4. 5.**

But we trust that the Lord in his mercie will looke vppon vs, and all impediments cast aside, stirre vp in the heartes of so graue, wise, and godly a Senate, such a care and pitie ouer vs, that none of the euils which we feare shall fall vpon vs. For we hope that you will follow the example of *Dauid*, who when hee had built himself an house in Ierusalem, yet swore he vnto the Lord, and vowed to the mightie God of *Jacob*, saying: I will not enter into the Tabernacle of mine house, nor come vppon my pallet or bed, nor suffer mine eyes to sleep, nor mine eye lids to slumber, vntill I finde out a place for the Lorde, an habitation for the mightie God of *Jacob*. So if you  
all



## O F T H E C O M.

all as one man, in like godly zeale with *Dauid*, should sweare and vow vnto the Lord, that you woulde not returne vnto those faire houses, wherewith the Lord hath blessed you, to take your comfort and recreation therein, vntill such time as you haue prouided and procured, not that the Arke of the Lorde, but that the Gospell of Iesus Christ, which is a more sure token of his presence, shoulde bee brought into his Temple, and placed betweene the Cherubins, (which thing is perfourmed, when the Gospell is committed to a faithfull ministerie of the Lorde, to whome all the people may resort, in doubtfull causes to aske counsel of God : whereas contrariwise, nothing lesse is done when the Gospell of reconciliation is committed into the handes of a dumb and idoll ministerie, who can neither open the booke, nor shut it: neither by the authoritie therof, can either bynde or loose, who are to bee admonished not to meddle with that sacred book, as publike persons, least the Lord make a breach into them, as hee did into *Vzza*) assuredly in this your seruice 2. Sam. 6. 7.

K of

## A COMPLAINT

of the Lord, ye should doe a worke wor-  
thie of all posterities to be remembred.  
So shoulde it appeare that you are not  
onely careful for the Church, in recom-  
mending her good estate by prayer vn-  
to the Lord, saying : Peace be within thy  
walles, and prosperitie within thy palla-  
ces, for my brethren and neighbours  
sakes, I will wishe thee now prosperitie,  
but also by deedes, when yee doe as it is  
written : Because of the house of the  
Lord our God, I wil procure thy wealth.

**Psal. 122. 7. 8.**

**2. Sam. 7. 2.**

**1. Chro. 28.  
3. 6.**

**1. Chr. 22. 9.**

**1. Kin. 6. 38.**

Consider also that it was in the heart  
of *David* to builde a Temple vnto the  
Lord, but because hee was occupied in  
the warres against the enemies of the  
Lord, the building of that house was cō-  
mitted vnto his son *Salomon*: To whom  
the Lord promised peace, from his ene-  
mies on euery side : so hee brought the  
work to perfection in the 11. yere of his  
raigne. Should we not thinke, that see-  
ing the Lorde hath blessed vs with the  
peace of *Salomon*, in the time of the Go-  
spell, for the space of twentie and nine  
yeares, that it had been our duetie with  
like diligence and speede, to haue set vp  
the



OF THE COM.

the spirituall Temple of the Lorde, in a glorious beautie, so that hardly any default or blemish could by this time haue been espied in the same.

Yea, hath not the Lord shewed himselfe angry against the whole lande, and threatened a grieuous punishment against it, when hee hath at sundry times offered danger vnto her Maiestie, by the sonnes of *Beliall*, as though hee would quench the light of Israel? Yet the Lord with great patience hath had mercy, not only on her, but also on vs, still waiting if now at the last, we will reforme and amende suche grieuous crimes as are amongst vs. And wee beseech you to cast your eyes from *Dan* to *Bersheba*, and see 1. Sam. 17. 12 if there bee any sin more detestable and odious in the sight of the Lorde, that raigneth in this land, then the permission of this idoll ministerie: where by the people perish without number, and God is defrauded of his honour. But if anie manne bee wilfully ignoraunt in these things, let him bee ignorant still, for the Lorde hath reuealed them vnto babes.

Yet if any man will now commend

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the

## A COMPLAINT

the state of the Church, compared with that time, wherein the palpable darknes of *Egypt* covered the lande (peradventure to stay the proceedings of the godlie minded) wee acknowledge it with all thanksgiuing vnto God, to be excellent and singular. But if wee compare our Church by that which the Lorde requireth in his worde, and wee by duetie are bound to performe vnto the Church, vnder a great penaltie laide vpon vs, (which the long peace and quietnesse of this land, might haue made easie to bee done, and the examples of other countries might haue prouoked) wee shall finde the Church to bee in great weaknes and desolation: so that we haue great cause of lamentation, to see her thus lie in the dust. For we reade in the Prophet

**Amos. 4. 7. 8**

*Amos*, that the Lord brought a grieuous plague vpon the children of Israel, (which ought to haue caused them to returne vnto the Lorde) by withholding the rayne from the earth, so that it rayned vpon one Citie, and not vpon another, one peece was rayned vpon, and the peece wherupon it rained not, withered:

so



**O F T H E C O M.**

for two or three cities wandered vnto one Citie to drinke water, but they were not satisfied. Hath not this plaguetwise doubled, fallen vpon vs to cause vs to turne vnto the Lord, seeing he hath restrained the dewe of his worde, euen the water of life, from falling vpon many townes of the Countrie, so that tenne or twelue of them, shoulde bee compelled to wander vnto one towne in sundry places of this land, (if they had that godly desire and thirst of the word which is required) yet peraduenture they should not be satisfied in that place: Then seeing that the hand of the Lord lieth so grievously vpon vs, ought wee not to humble our selues in deepe repentance, with manie teares, that the fierce wrath of the Lorde may bee turned away from vs, least hee adde plague vnto plague, vntill wee bee all consumed vtterly from the face of the earth. The Lord for his mercy open the eyes of our Gouernours and Magistrates, that they may consider these things deeply, and take them to heart. Yea, we most humbly beseech you, if euer you will make any proof of the loue

## A COMPLAINT

that you beare vnto Christ Iesus, or shew him any pleasure during your life, that now you will make the same manifest in words and deeds, for our deliuerance out of this our spirituall captiuitie and thraldome. Likewise wee humbly pray all those whose hearts the Lord hath inwardly touched with the feeling of this our miserie, and into whose lippes the Lord hath powred grace, to take this our complaint into their handes, and to aggrauate the same in your assembly, in such a dolefull and lamentable maner, as the cause it selfe requireth, wherein we confesse that our skill is far inferior, and that for very griefe our wordes are swallowed vp, that we cannot expresse it, that if it be possible, the very ragged rockes may rent asunder, when they shall heare that such a huge multitude of the people of the lande, fashioned according to Gods image, for want of the preaching of the worde, are cut off and separated from the Lordes people, and his inheritance, to be carryed away as a pray by the enemye, into that place where there is nothing but weeping and gnashing of teeth



## OF THE COM.

teeth for euer. Also wee pray all those whereſoeuer, that haue no power to help vs but onely in good will and affection, that they will remember and not forget at the leaſt twiſe euery day, to ſolicite this our cauſe before the Lorde, making humble confeſſion of our ſinnes in his preſence, and crauing pardon and grace for the ſame, vntill the louing countenance of the Lord be turned towards vs, and the water that wee thiſt after drop vpon vs from heauen, as wee reade of *Riſpa Saul* his concubine.

2. Sam. 21. 10

But if it be ſo prouided that hereafter none ſhall be admitted into the miniſtry, except thoſe which are able to preach the word of God, and that in the meane time wee ſhall bee contented, to ſuffer thoſe idoll miniſters which are alreadie entered into the flock, to weare out their miſerable dayes amongſt vs: then this miſchiefe perchance woulde driue vs to theſe extremities, either to wiſh that we had not as yet been borne in the world, (for, better vnborne then vntaught) or els that ſome vntimely death might ſo-  
dainly fall vppon theſe idolles, leaſt the

## A C O M P L A I N T

most part of vs should be plunged in the deepe pitte of hell, before their cursed daies were ended. And therefore the occasion of these vnnaturall desires ought not to be enforced vpon vs. For there is not the like reason to make prouision in the matters of saluation, onely, against the euils and mischiefes which may happen after that time, as it is conveniently done in the ciuill causes, appertaining to this present life, for two waightie reasons that may be alleaged.

First, in ciuill matters, the euils and discomforties which are past, are such, as are tollerable, and may be suffered, and time will weare them away. Secondly, the peace of the publique wealth is preferred, and no man hath cause to complain, that any right is taken from him. But it is farre otherwise in this cause that concerneth the kingdome of heauen. For this mischieuous euill of a blinde ministry, is euery wayes intollerable, as it is written: If the blind lead the blind, they shall both fall into the ditch, out of the which they can neuer rise againe. For who is able to giue a raunsome to redeeme

Math. 15. 14

Mat. 8. 11.



## OF THE COM.

redeeme their soules out of hell? And that which is worst of all, no length of time doth weare away their miserie, but rather doth encrease and multiply the anguish of their soules. And so farre off, it is from disturbance of our peace to remedie these euils that are past, that otherwise peace can not bee established before that this wickednes of a blinde ministerie as it were of *Achan*, that troubleth all Israel, be taken away from amongst vs. But touching the displacing of these blinde guides, they themselues haue least of all cause to complaine of iniurie offered them, for by remoouing them out of their places, they shoulde receiue the greatest benefite that could happen vnto them. For they should bee forced to cease from murdering Gods people any more, and if it were possible be brought to repentance, for the guiltines of that blood, which they haue shed vpon the face of the earth, that their soules might bee saued in that great day when the Lorde shall come to iudgement: among which persons (with your patience) the non residents are to bee num-

## A COMPLAINT

numbred: Which are runagates and fugitiues, from the warfare of the Lorde of Hoastes. For they neuer purposed to goe in and out, to fight the Lordes bat-tels, but resolved themselues to flie as soone as they had set foote in the fielde, by qualifications and dispensations. For the which cowardly part, if the Lord of Hoasts be as seuerer in his martiall lawes as man, it is not possible for the to scape hanging. And if *Jonas* the Prophete, for flying away from his charge and calling was cast into the sea, and that worthilie, by the sentence of his own mouth, why shoulde not these men bee cast into the bottome of the sea, with a millstone about their necke, except they repent, their owne consciences approouing the iudgement. Because they haue as plaine a reuelation of Gods will as *Jonas* had,

*viz.* Feede my lambes, feede my sheepe, feed the flocke of God which dependeth vpon you: Take heed vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers: Preach the worde, bee instant in season and out of season: and also the admonition of many

**Jonas. I.**

**Ioh. 21. 15.**

**16. 17.**

**1. Pet. 5. 2.**

**Acts. 20. 28.**

**2. Tim. 4. 2.**



OF THE COM.

many learned men, the example of all Churches well reformed, and the exclamation of the people.

Wee call to minde that which is written in the story of the kinges, that there was a famine in the daies of *David* three yeares, when *David* required the cause, 2. Sam. 21, 1. the Lord answered, that it was for *Saule* 2. 3. and for his bloody house, for that hee slue the *Gybeonites*. But when it was propounded to the *Gybeonites*, what might satisfie them, that they might blesse the possession of the Lord: they answered the King, the man that consumed vs & imagined euill against vs, so that wee are destroyed, from being within any of the coastes of Israel, let seuen of his sonnes be giuen vs, and wee will hang them vp vnto the Lord in *Gybeah* of *Saule*. And the King said, I wil giue them. So in this great famine of the word, that hath continued many yeres in the greater part of the Realmes of *England* and *Ireland*, if the causes therof were diligently enquired, the non residents shoulde not bee found guiltles, who are farre worse then the dumbe hirelinges that are vnder them,

## A COMPLAINT

them, because that some of the *hutelings* peradventure would doe a durie, & cannot, they for the most part can, and will not. And therefore wee make the same petition with the *Gybeonites*, to haue the like seueritie of iustice executed vpon a certaine number of this bloody house of non residents, for a terrour vnto the rest that haue wittingly and willingly so many yeares, by their absence & silence, betrayed vs to the enemy, and made marchandize of our soules, so that wee haue no place or being within the inheritance of God, & the Church of Christ. For vndoubtedly these men make no greater price of our soules, then of an handfull of corne, or a peece of bread. Oh that wee might see with our eyes in this our Countrie, that the life of soules were esteemed as precious, as the life of the body, and that the losse of the one were as seuerely punished as the losse of the other, then should we acknowledge that we had liued to see good daies.

Wee pray you giue vs leaue to trie, what we can say to these men ourselues.

**Ioh. 10. 11.** Are yee the good shepheardes, that will  
giue



## OF THE COM.

giue your life for the sheepe? Why then do ye flie farre from them? Can you call them by name? and doe you know their seuerall dispositions? There hath beene no suche familiar conference betweene you. Doe yee goe before them, so that they follow you and heare your voyce? Distance of place maketh that impossible. Are your sheepe so familiarly acquainted with your voyce, that they will not heare the voyce of a stranger? Your quarterly sermons are too thin a sowing to worke such an effect. Doe yee preach the word in season and out of season to the flock of your non residencie? Shame will not suffer you so to say. Are yee the faithfull seruants of the Lorde, that doe giue vnto his housholde meate in due season? Seruants of seruants may ye be, faithful in so doing can ye neuer be. Are ye not afraid of the seueritie of the iudge that will require the blood at your handes, of euery soule that perisheth in his sinnes for want of your instruction? then are yee indurate. Will yee not lay foorth the Lordes talent, in that place where hee hath appointed it, that when  
he

2. Tim. 4. 2.

Math. 24. 45.

Ezech. 3. 18.

Math. 25. 14.  
15.

## A COMPLAINT

**Ioh. 10. 12.**

he commeth, hee may receiue it aduantage? that is the best way to escape, casting into vtter darknes. Will ye receiue a souldiers pay in one Citie, & not serue there against the enemy? Will ye eat the fruite of the vineyard, and not labour in the planting thereof? Will yee eate the milke of the flock, & not feed the flock? Will ye take the hyre and not do the labour? then will all men iudge you vnconscionable. If ye say that ye performe your duties by hyrelinges, Who hath giuen you (being but seruants) that authoritie to shake off the Lords yoke, and to lay it vppon other seruants, that will not defend the flocke from the wolfe, (and for the most part cannot) because they take the sheepe not to be their owne? If ye alleage, that the hyre of one flocke is not sufficient for your maintenaunce, why then doe ye take it? or why doe yee not complaine vnto the Magistrates, to haue it redressed? If it please not God to open the hearts of the Magistrates at that time, then are yee to conclude, that God doth allow you no larger a portion. Then were it good, if you could say with Saint

*Paul,*



## O F T H E C O M.

*Paul*, I haue learned in whatsoeuer state I am, therewith to be content, and I can bee abased, and I can abounde, euery where, in all thinges, I am instructed both to be full and to be hungry, and to abound, and to haue want. Yee will say it is meete that yee should bee prouided for. It is true, no man will denie it, yet some occasion may cause you to forbear your right when it may bee had, muche more, when for a time it cannot be had to the full. But in no wise ye may doe euill that good may come thereof. Yee may not eate to the dishonour of God, to the offence of the godly, to the hinderance of the building of the church of God, yea sometimes, to the casting downe of that which is alreadie builded, and in a word, yee may not eate the rewarde of iniquitie, and the price of blood. Yee that teach vs to hang vppon the promises of God & his prouidence, that in our greatest extremities, we shall be prouided for by lawfull means, if we trust in him, doe yee yeelde your selues at the first sight of the pretended temptation of necessity, and command stones

Phi. 4. 11. 12.

Rom. 3. 3. 8.

1. Cor. 10.

31.

1. Cor. 10. 32

Rom. 14. 19.

Math. 4. 3:

## A COMPLAINT

to be made bread? Doe ye fall downe at the first blow? is the battaile so soone ended? Stay the garlandes, yee shall not be crowned. But if ye cannot eate the hard crust with *S. Paul*, because ye haue tender teeth, and that yee can beare all the crosse of Christe, except that part that doth pinch the belly, and in a word, that ye will not serue the Lorde in the ministerie of his worde at so low a price, then were it more tollerable for you to depart into one or other calling in the common wealth, that would yeelde you a more liberal portion, that by one means or other, ye might eate your owne bread with quietnes. How many wayes ought you to haue tryed to liue by, before you had fallen into this great gulse of pluralities: O ye of little faith? Are ye masters in Israel and know not these things? Or do you see them, and see them not: and heare them, and heare them not, to fulfill the prophesie? Are we wiser then many of our teachers? Then it is Gods doing that the Lorde of heauen and earth should hide these things from the wise, and men of vnderstanding, and shoulde  
open



OF THE COM.

open them vnto babes. But if wee be all deceiued, then let some of you that fauour this opinion, as there be too many, who are destitute of no good gift to handle the cause, except the truth proue by arguments taken out of the worde, that non residencie is a heavenly plant, then shal ye deliuer many thousands fro long error, and great grieve of mind. But if ye be loath to bring this fair Lady into the presse of the people: then we simple people shall diuine, as we haue done heretofore, that shee is kept at home so charlie vnder locke and key, because she is not honest.

O *Rome, Rome*, when wilt thou challenge thine owne right? When wilt thou call home thy deare friendes into thine owne territories, and there prefer them? Shall we be forced, to keep thy children against our will, that were neuer bred, nor brought forth in the Gospel? Shall they die here out of the land of their natiuitie, without honour, so that no good man shall lament any of them, saying: Ah brother, Ah worthy man, ah the glorie of Christ, but be buried as an Assle is

L                      buri-

Iere. 22, 104  
18.19.

## A COMPLAINT

buried, even drawne and cast forth without the gates of Ierusalem? O thou sonne of perdition, howe long shall thy marchandize bee saleable in this our countrie? Shall thy base money goe still for good coyne with vs?

But touching the entertainment of some of these runagates of *Ephraim*, which were first entertained in seruice with Christe, and afterward offered their seruice with *Jonathan* to men, they are vniustly receiued & kept by men. Considering they are not discharged from their former seruice of the Lorde, of whom they were first entertained, and so much the more, for that they receiue their pay continually from vs. Doe they vnto vs as they woulde bee done vnto, that receiue those men that are appointed by Christ to shew vnto vs the way of saluation? What if for the want of the knowledge of that way, we take the way of damnation, as wee cannot otherwise chuse, who is able to recompence the damage, that wee & Christ our Sauour do sustain by the vniust withholding of these fugitiue seruants? Yea wee ought rather



# OF THE COM.

rather bee contented to suffer them to take away our goods, yea, our wiues and children, and whatsoeuer is precious in our eyes, then to take away from vs the only meanes to bring vs to eternall life. And if it be an iniurie to keepe an other mans seruant against his will, for the which the lawe doth inflict vpon him the penalty of five pound for euery such reteinor: what iniury is done vnto Christ when his seruant is kept back by a mortal man, whose life is in his nostrels, from that worke which hee appointed to bee done: which worke if it bee not done, tendeth to his high dishonour, and losse of those iewels, wherof he hath the greatest care of all others to haue them well preserued? And therefore what punishment shall bee laid vpon them, that doe this iniurie to Christe his Maiestie, you may easily consider. Whereas Saint *Paul* would not retaine *Onesimus*, a fugitiue seruant belonging to *Philemon*, without his good will, although he had neede of him, and that he ought to serue him for his master in the bondes of the Gospell, but sent him home againe, least the be-

Anno. 5. E-  
liza. cap. 4.

Phile. 10. 14.  
13. 17. 14.

L 2                      nestie

## A COMPLAINT

nesite should be as it were of necessitie,  
and not willingly. But as touching vs,  
wee can neuer giue our consent to any  
man liuing, were he neuer so Noble, to  
keepe our Pastour from vs, that shoulde  
break vnto vs the bread of life, to whom  
we minister earthly things, & of whome  
likewise we require heavenly things. For  
no man ought to bee his owne bane, or  
an accessary of his owne death and con-  
demnation. Wherefore wee pray most  
humbly vpon our knees, our most gra-  
cious Soueraigne, and this Honourable  
assembly, that such order may be taken,  
that euery one that hath charge of soules  
committed vnto him from Iesus Christ  
the iudge of the quicke and the dead,  
whatsoever he be, or wheresoever he be,  
may with all speed returne to his place,  
and there faithfully execute his functi-  
on night and day, according to the sin-  
ceritie of the worde, by the which the  
worlde shall bee iudged: And that these  
dumbe ministers may be remoued, that  
doe presently hang vpon vs, & oppresse  
vs with intollerable bondage and slaue-  
rie, not any way, no not by imagination  
suffe-



OF THE COM.

sufferable: And also that so many congregations of vs, as of long time haue wanted godly Preachers, may now at the last be prouided for, as wel as other congregations be. For what is our offence or whome haue wee so greatly grieved, that wee shoulde not bee equall with our brethren in the participation of the Gospell? Christe woulde that wee should, when he saith: Preach the word to euery creature. Wherefore shoulde man then deny it? Is there any difference betwixt others & vs, why respect shoulde bee had vnto them, and not vnto vs? Is there not one Creator of vs all, according to whose image wee were fashioned? Haue we not all one father? And is there not one Mediator for vs all? Why then are we thought meet to be reiecte d al the drosse of the people more then others? Wherefore doe they that will bee counted the Lordes faithfull Stewardes, satisfie others with bread, and suffer vs for want thereof to pine away? Yea, why do they send vs those men, to whom Satan hath done double dishonour, in respect of their ministerie, to that which

Mat. 28.

L ;

Nabash

## A C O M P L A I N T

**1. Sa. 11. 12.** *Nahash* the *Ammonite* offered to the men of *Iabesh Gilead*? For hee desired but onely to thrust out their right eyes, to bring shame vpon the whole nation of the Iewes, but Satan hath spared neither of these mens eyes, which hee hath not put out, to the great shame of the whole Church of God, and no finall advantage to the aduersarie. With God there is no respect of persons, if men were so indifferently affected, then should not some congregations be provided for of Preachers, and so many others want them, for the space of these twentie and nine yeares, to the vtter ruine of millions of soules. The King of heauen calleth good and badde to the marriage feast. Why then shoulde the way be shut against vs, by men of stammering tongues, and of vncircumcised lips? And surely as the Queene *Hester* protested before the King *Assuerus*, saying: If wee had been sold for seruants, and for handmaids, I coulde haue helde my peace: so we protest before your Majesty, and this honorable assembly, that if this our miserie had rested in the losse  
of

**Math. 22.**

**Hest. 6.**



## OF THE COM.

of our goods and libertie, wee coulde in some sort haue borne it with silence, but nowe sith it reacheth to the losse of our liues and soules for euer, howe can wee endure it. For is our strength, the strength of stones, or is our fleshe of brasle, that we should be able to despise the arrowes of the Almightye, (the ven- Iob. 6. nome whereof would drink vp our spirite) or the terrors of God fighting against vs?

Oh thinke vs not to bee so senslesse, for in part we perceiue the fierce wrath of the Lord, and his horrible iudgement that shal ouertake all the vngodly of the world, and deuoure them by those wicked ones, whose consciences the Lorde doth open to see their sinnes heere, and to feele some taste of his furie before hand. Nowe weegather that if wee our selues were in their place, and felt that horrible paine, not onely, which they doe now suffer, but also that which they shall suffer after this life, especially after the last iudgement, doe you not thinke that (if we were the Lordes of the whole world, yea of a thousande worldes) wee

## A COMPLAINT

would willingly depart from all, to bee released? And yet the most part of men, are so wedded to the world, that they neuer feare these thinges, before they feele them. But how is it possible for vs to auoide these infernall torments? Are wee not now walking the readie way? Is not ignorance the right line that doth leade vs thither? as it is written: That the Lord Iesus will shewe himselfe from heauen, with his mightie Angels in flaming fire rendring vengeance vnto them that know not God?

2. Thes. 1. 7.  
8.

Haue pitie vpon vs, haue pitie vpon vs, right honorable assembly, and suffer not your eies to behold such aboundance of blood of your poore brethren to bee spilt vpon the earth causelesse, seeing there is power in your handes to saue it. For you are not ignorant, that hee that doth not saue life, doth spil it. And haue no fellowship with that cursed voyce of *Cain*, Am I my brothers keeper? But put vpon you that tender and naturall affection of *Iuda*, which he bare towards *Beniamin* his brother: as appeareth evidently in that most louing, pitifull, and  
pru-

Luk. 6. 9.  
Mark. 3. 4.

Gen. 4. 9.



OF THE COM.

prudent oration that he made before *Joseph*, when his brother *Beniamin* was in danger of bondage, for the cup that was found in his sackes mouth, saying after this maner: O my Lord, let thy seruant now speake a word in my Lordes eares, and let not thy wrath be kindied against thy seruant: for thou art euen as *Pharao*. My Lord asked his seruants, saying: Haue you a father or a brother? And we answered my Lorde, wee haue a father that is olde, and a young childe that hee begate in his age, but his brother is dead and he alone is left of his mother, therefore his father loueth him. Nowe thou saidest vnto thy seruants, bring him vnto mee, that I may set mine eyes vppon him. And wee answered my Lorde, the childe cannot depart from his father, for if hee should leaue his father, his father would die. Then saidest thou vnto thy seruants, except your youngest brother come down with you, looke in my face no more. So when wee came vnto thy seruant our father, we shewed him what my Lord had said. After a time, our father said, goe againe, buy vs a little food.

Then

Gen. 44

## A COMPLAINT

Then we answered, we cannot go down, but if our youngest brother go with vs, then will we go downe : for we may not see the mans face , except our youngest brother bee with vs. Then thy seruant my father, said vnto vs, yee knowe that my wife bare mee two sonnes, and the one went away from mee : And I said of a suretie, he is torne in peeces, and I saw him not since. Now if yee shall take this also away from me, and death come vpon him, then shal ye bring my gray head with sorow to the graue. Now therefore when I shall come vnto thy seruant my father, & the child be not with vs (seeing that his life dependeth vpon the chilles life ) then when hee shall see that the childe is not come, hee will die : so shall thy seruants, bring the gray head of thy seruant our with sorow vnto the graue. But because thy seruant became suretie for the childe vnto my father, saying : If I bring him not againe vnto thee, then will I beare the blame of my father for euer. Now therefore I pray thee, let thy seruant abide for the childe, as a seruant vnto my Lord, and let the childe goe vp  
with



# OF THE COM

with his brethren. For how can I goe vp to my father, if the childe bee not with me, vnles I would see the euill that shall come vpon my father. Let vs applie this to our purpose, with your good leaue, right honorable assembly. Your Honors knowe, that the care and safekeeping of vs all is committed into your handes, by making good and godly lawes to gouerne vs, as the care and tuition of *Beniamin* was committed vnto *Juda* and his brethren. You knowe also that our father in heauen, hath a more tender care and loue of vs, by a thousande degrees, then euer *Jacob* had of *Beniamin*. Nowe are we in danger of perpetuall bondage, not of the body as was *Beniamin*, for that we could beare, but of the spirituall and euerlasting bondage of the soule. We desire not, that you shuld offer your selues to become bondmen for vs, to redeeme vs, as *Juda* offred himselfe for *Beniamin* 1. Ioh. 3. 16. (although you ought euen to lay down your life for the brethren) but our desire is, that as the Lord of his infinite mercy hath deliuered you from this spirituall bondage, by the happy preaching of the glo-

## A COMPLAINT

glorious Gospell of Christ, ye would in this Parliament establishe the same meanes for the deliuerance of vs all, and therby make vs partakers of your ioyes. Which deed would nothing debase you, but bring innumerable blessings vppon you, and vpon your posteritie, and vpon all this lande, and a name and fame that would neuer die. But if this naturall affection should be wanting in you, which God forbid, and you should suffer vs still to lie in bondage and slavery, which *Iuda* could not abide in his brother *Benjamin*, how could you euer hereafter shew your face before our father in heauen, knowing that hee would bee so highly displeased and grievously offended, with the losse of so many of his deare and tender children.

Raise vp your selues therefore, in the name of God, and builde againe the Tabernacle of *Dauid*, which Satan hath cast downe in this lande, and repaire the breaches thereof. Bee resolute to finishe the house of God, with *Zerubabell* and *Ioshua* the high Priest, seeing so manie Prophetes and godly men, haue called  
vpon



## OF THE COM.

vpon you so earnestly to doe this worke. And if *Tatney* captaine beyonde the river, and *Shetharbofney* and their companions say vnto you ( for Satan doth neuer want his trustie friends to do him pleasure) who hath giuen you commandement to builde this house, and to finish this wall? Your answer may be after this maner: Wee are the seruants of the God of heauen and earth, and build the house that was builded of olde, and many dayes agoe, which a great King of Israel, euen Christe Iesus builded and finished. But after that our fathers prouoked the God of heauen vnto wrath, hee gaue them ouer into the hande of Antichrist the *Italian*, the Pope of *Rome*, and he destroyed this house, and carried the people away captiue to Idolatrie and superstition. But in the latter yeares of the reigne of King *Henry* the eight, the King made a decree to build this house of God, ( and since that time the decree hath been more fully established) moreover the vessels of gold and siluer of the house of God, euen the Bible containing the old Testament and the new, (which  
An-

## A COMPLAINT

Antichrist had taken out of the Temples of this land, and hidden vnder the pavements of the Synagogue of *Rome*) that did King *Henry* the eight take from thence, and it was deliuered to the seruants of the Lorde: And hee saide vnto them, take this Booke and go your way and put it in the Churches of this land, and since that time it hath been in building, yet is it not finished. Then goe to, right Honorable assembly, and make an end of this worthie worke, that is before you without discouragement, seeing that you haue your warrant and authoritie both from God and man to doe it. And wee right humbly pray our most gracious Soueraigne, seeing that without search of recordes, these thinges are well knowne to be true, to her Maiestie, that shee woulde oppose her selfe with *Darius* against the aduersaries of the Church, and with him also shewe her magnificence and bountifullnesse, and that with speede, towards the finishing and maintenance of the house of the mightie God of heauen, least that fierce wrath come vppon her selfe and vppon her

*Ezra. 6. 6. 7.*

*8. 9. 10.*

*Ezra. 7. 23.*



OF THE COM.

her kingdome.

Oh that worthie Prince *Nehemiah*, whose praises can neuer bee sounded sufficiently, for the valure that he shewed in repaying the walles of Ierusalem. His handes did not hang downe, neither were his knees weake in that businesse, but being fortified with godly wisdom and courage, hee resisted his enemies both abroad and at home, who sought all meanes possible to hinder the work, as well by force as by fraud, coloured by friendship, yet hee remained inuincible in his God, and went forward with the worke, causing the people to vse the one hande to doe the labour, and the other to holde the weapon. Whose spirite we pray that it may bee doubled vpon her Maiestie, and vpon euery one of this honourable court of Parliament from the Lord of Hosts, for the repairing of the walles of the heauenly Ierusalem.

*Neh. 4*

*Math. 6. 10.*

You haue often saide in the Lordes prayer, Thy kingdome come, in which words, yee protest that nothing is more deare vnto you, then that God may reigne in the worlde. You know that he  
reigneth

## A COMPLAINT

Psal. 110. 2.

Psal. 45. 7.

Esay. 11. 4.

Math. 24. 14.

reigneth onely by the preaching of the Gospell, whereunto hee causeth obedience to bee giuen, by the power of his spirite, and for that cause the worde is called the rod of his power, the scepter, and Gospell of his kingdome. Nowe is that acceptable time, come, nowe may you haue your prayer perfourmed. You would haue him to reigne farre & nigh, he is well pleased therewith, for it is his delight to be with the children of men, prepare him then his throne, and giue him the scepter of his kingdome in euery place: for hee hath as good right, to rule and reigne in one place as in another. If you deny him that, wherefore then do you pray, Thy kingdome come, except you would haue a king to reigne without his scepter, and lawes to gouern his people by, as if you woulde haue a messenger to runne without his legges. Then how can you euer hereafter open your mouth, and say vnto the Lorde without check of conscience, Thy kingdome come, if you nowe denie him the only meanes, whereby his kingdome is established.

Be



## OF THE COM.

Be wise now therefore yee Kinges, be ye learned yee Iudges of the earth, kisse the sonne least he be angry, if yee withhold from his people any longer the Gospell of his kingdome.

And euer let your care for the church farre exceede the care of the common wealth. And haue a iealous eye ouer Satan our auncient enemy. For you may not thinke that he will spare the church and inuade the common wealth, that he will suffer the kingdome of Christe to flourish, and turne all his force against the humane societie of man, that he will permit vs to enioy the heauens, and only disturbe vs for the earth, that you should imploy your chiefest trauaile, to heale the breaches of the cōmon wealth (as hath appeared almost in all your assemblies) No, no, that malicious spirite, that olde dragon, doth most of all spire the prosperitie of the Church, and doth hunger and thirst to bring it to vtter ruine and desolation, or at the least to hinder the proceeding thereof, as much as he can. For so that he might bring vs all vnder that same condemnation with  
M him-

## A COMPLAINT

himselfe, hee could be content, that wee should enioy the benefites of the common wealth in al peace & abundance: for prooffe wherof, behold, what a work he hath wrought before our eyes, in the cleare light of the Gospell to bring vpon vs a dumbe ministerie, the froath and scum of the people, and that which is more, to finde out men, that without blushing can open their mouthes for their defence, of whom wee haue receiued greater mischiese, then the whole land of *Egypt*, in the olde time receiued by al those strange & wonderful plagues that fell vpon them. For whereas in respect of the long time, we ought to bee  
**Hebr. 5.1.2.** teachers, we haue now need to be taught the principles of the worde of God, yea, wee are very babes, not knowing our right hande from the left in matters of religion, yea rather beastes without vnderstanding.

Are these then the shepheardes that goe before vs, and bring vs into the greene pastures to feede by the still waters? Are they the wise and faithfull rulers of Gods household, that haue giuen  
vnto



## O F T H E C O M.

vnto vs our meate in due season? No,  
no, we appeale vnto God the iudge of all  
men, to the consciences of euery one of  
this honorable assembly, and to the con-  
sciences of all the people of this our  
Countrie, that haue any wisdom and  
vnderstanding, that the most part of the  
people of this lande, are not fed, but fa-  
mished, and miserably hungerstarued.  
So that if your bowelles were touched  
with compassion proportionably to this  
our miserie, no doubt but you woulde  
lift vp your voyces, with a great and ex-  
ceeding sore lamentation, farre greater  
and of longer continuance, then that  
which the *Egyptians* and *Ioseph* with his  
brethren, made for the death of *Iacob*  
their father, yea or euer hath been made  
in any time or place, in any part of the  
world, since the creation thereof.

Gen. 50. 10,  
11.

Oh then let vs no longer sorrow and  
pine away for want of the foode of our  
soules. For we are perswaded that if there  
were the like want of victuals through  
this land, as there is of the word, then if  
it were in your power, you would surely  
vse all the meanes that you could de-

M 2

uise

## A COMPLAINT

Jer. 26, 14, 15

wise, to ease and relieue vs. Why then, haue ye not the like or greater care of our soules? Is the body of greater price, and therefore more to be regarded then the soule? Or is the death of the bodie as daungerous as is the death of the soule? Let not such a choise garland of the wisest men of this land, either speake so, or by their doings in this Parliament make euident demonstration that they thinke so. But as touching vs, behold we are in your hands, yee may do with vs as it seemeth good and right in your eyes, but know you for certaintie, that if you put vs to death, by denying that necessarie helpe that lyeth in your hands, you shall surely bring innocent blood vpon your selues, vpon this citie, and vpon the inhabitants of this land. For of a truth the Lorde hath sent vs to exhibite this our complaint before you, and to speake all these wordes in your eares. And therefore we stretch forth our voice as high as we can, that our crye may be heard a far off, and well weighed of euery one of you.

Alas let vs not in this our petition be reputed of you, as *Anna* praying in the bitter-



# OF THE COM.

bitternesse of her soule, was esteemed of  
*Elie*: neither let our wordes be so lightly regarded, as the wordes of *Lot* were esteemed of the men that shoulde haue married his daughters, when he warned them of the destruction of *Sodome*. For that would be a certaine token, that the Lord had a sacrifice in *Bosra*, and then it were good for them that dwell in *Juda*, to flie vnto the mountaines, &c.

1. Sam. 1. 10.  
 12. 13.

Gen. 19. 14.

Esa. 34. 6.

Math. 4. 16.

Neither let any man thinke that this petition of a learned ministerie, is onely the deuise of a few vnquiet and fanaticall persons. For if wee shall vnderstand, that it may further our cause, wee shall not let to bring the testimonies of thousands of the people amongst vs, that will protest vnder their handes & seales, that their mindes are truly expressed in this complaint, except it be for that it is not done in such a lamentable maner, to stir vp pitie and compassion, as the cause it selfe requireth. Then seeing wee are so many petitioners, in so pitifull a cause, that concerneth the saluation of the soules of so many millions of poore wretches, that should otherwise perishe,

## A COMPLAINT

and that before so gracious a Princeſſe,  
and ſo honourable aſſembly, ſo wiſe  
and ſo religious, let vs not ſuffer the re-  
pulſe. For if our cauſe ſhoulde take the  
repulſe & be reiected, vndoubtedly you  
ſhould daunt our ſpirites more deadlie,  
and bring greater heauineſſe vnto our  
ſoules, then if you ſhould condemne vs  
to perpetuall bondage, or lay vs in the  
deepeſt dungeons in the earth, there to  
end our miserable dayes in faſhment  
and viter darknes, ſo that it were prou-  
ided, during that time, that our ſoules  
were fed with the word of life. For a day  
**Pſal. 84. 10.** in Gods courtes is better then a thou-  
ſand without. Wee had rather bee dore  
keepers in the houſe of our God, then to  
dwell in the ſtately Tabernacles of the  
wicked. And it were better by many de-  
grees, that regard were had of our ſoules  
with the moſte extreeme miſerie that  
could be deuised, then otherwise to bee  
equall in wealth, with that rich man in  
**Luke. 12. 16.** the Goſpell, that enlarged his barnes to  
receiue his fruites, or to ſit at Table with  
**Luke. 16. 1.** that riche glutton, that fared deliciously  
euery day. For what profit ſhal we haue  
if



# OF THE COM.

if we gaine the whole worlde, and loose our owne soules? Is there any man that will vndertake to redceme vs from hell, when the enemy hath drawne vs thither? What securitie will hee giue vs to perfourme it? No, no, it is too great a matter, so that hee must let it alone for ever. Now is the time or neuer, it will be too late to knocke, with the foolish virgins, when the dore is shut, or to seeke for mercy when it is the time of iustice.

Math. 16. 16

Psalm. 89. 7.

Math. 25. 1.

Oh then suffer not the enemy to lead vs as stalled beasts, vnto the slaughter house for want of instruction, least you perishe with vs. For certainly man without vnderstanding, although hee be in honour, is like vnto the beastes that doth perishe. Yea would to God that our last end were like vnto theirs if we continue in this blindnesse and ignorance wherein we now liue. For then in time to come, it would be vnto vs as though we had neuer been: whereas now we can see nothing, but hell gates standing wide open readie to receiue vs. Let not pittie and compassion bee banished from among you, let it not be said, that we are

Psalm. 49. 10.

Luk. 10.

M 4 come

## A COMPLAINT

come into the yron worlde, let not the Prieste and the Leuite passe by the man that is wounded amongst theeues. For then shall no man take pitie vpon you in the day of your miserie. Let the mercifull *Samaritane* come and powre oyle and wine into our woundes, let him set vs vpon his beast, and bring vs to the Inne, and dispende two pence for our prouision: Let vs not haue the occasion to say that mercy is fled from the earth, and is only to be found in the heauens.

*Esay. 59.2.*

In deede wee confesse O Lorde our God, that all good thinges come from thee alone, and that our iniquities haue made separation betweene thee and vs, and our sinnes haue hid thy face from vs, so that thou hast not hearde vs vnto this day. For our handes are defiled with blood, & our fingers with iniquity. Yea, we haue receiued thy benefites in great measure, and with them we haue made our selues wanton to worke wickednes vpon the earth. Wee haue not taken the opportunitie of peace to buyld vppe the ruines of the Church, & to presse downe firme vnto the ground, that thou O Lord  
our



OF THE COM.

our God mightest dwell with vs for euer, but rather vsed it to serue the lustes of the fleshe, the lust of the eyes, and the pride of life: for the which wee see euident signes of thy wrath, that thou wilt not long stay thy fearefull iudgements from vs, yea our consciences doe confesse, that it is now full time to begin. Yet O Lorde our God though our sinnes doe crie for vengeance, our miserie doth cry for mercy. O remember the glory of thy name, remember that thou art slow to anger, and of great mercy, pardoning the sinnes and iniquities of many generations, remember the sacrifice of thy welbeloued sonne. Wilt thou O Lord, forget to be mercifull? Or shut vp thy tender mercies in displeasure? Be it far from thee O God: but rather be thou exalted aboue the heauens, and let thy glory be vpon all the earth. Be fauourable O Lord to thy people, be fauourable, and let not thine heritage come to confusion: Conuert thou vs, and wee shall be conuerted, cause the light of thy countenance to shine vpon vs, and wee shall bee saued. And wee most humbly pray

## A COMPLAINT

pray thee O Lord our God, to open the heart of our most gracious *Queene Elizabeth*, and of this honorable assembly, that they may see their former negligence, to establishe a learned ministerie, and the manifold repulses, which they haue giuen thee, when thou camest vnto them as an humble suer, touch their inward spirits O Lord to the quicke, and cause them to bewaile the desolations of the Church that lyeth wast, as euerie one of them would bewaile the death of his onely begotten: that thou being reconciled by true repentance, grace may be giuen them to appoint thee an honorable & seruiceable ministerie, as an homage most due to thy Maiestie, that the Prince may reioyce, the subiects may be taught, righteousness may shine, and thy name may bee glorified. O Lorde heare, O Lord forgiue, O Lord consider and doe it, deferre not for thine owne sake, and for thy sonnes sake Christe Iesus, Amen.

Dan. 9. 19.

But if some should take vpon them<sup>s</sup> to paint a foule face, and to proclaime peace, after the manner of the false Prophets



## OF THE COM.

phers, when destructiō lieth at the dore,  
(for wee thinke it not possible for Satan  
and his ministers to bee silent in this  
cause, that threatneth the ruine of his  
kingdome) saying after this maner: God  
bee thanked, the multitude is in better  
case then it is reported, the wounde is  
made greater then there is cause, they  
beleue in God, they haue the worde  
and the Sacraments, they haue their ho-  
milies and quarterly sermons, they are  
wel prouided for, what would they haue,  
they are neuer contented. To whom we  
answere, that so many congregations of  
vs, as are destitute of godly Preachers to  
instruct vs, are lesse prouided for the  
Gallie slaues of the great Turke are of  
foode, nor so well fed as the dogges that  
lie vnder their tables. . But if we be well  
prouided for, wee confesse wee knowe it  
not, but this wee know, that the mercies  
of such men are cruell. For what other  
meaning can they haue in such wordes  
but this, that we siely wretches wrapped  
in sinne and ignorance, should go to the  
Diuel with silence, least they themselues  
should be accused and conuicted before  
men

## A COMPLAINT

men to bee the principall cause thereof. But who is he that can be dumbe and silent in this cause? For to be damned with the Diuell is not so light a matter, that wee can bee able in any sort to beare it. Therefore let them be well assured, that before they bring our gray head with sorrow to the graue, after that manner, or couer our blood so secretely in the dust, wee will neuer cease, neither night nor day, to cause the heauens and earth to sound and rebound againe, with our cryes and complaints, vntill God & man haue pitie vpon vs. *Job* saith, Hee that is in meserie ought to be comforted of his neighbor, but these men haue forsaken the feare of the Almighty.

*Iob. 6. 14.*

Spare vs a little, most gracious Soueraigne, and right honorable assembly, in the bitternesse of our soules, plainly to speake the trueth, and to defend the innocencie of our cause, it may bee that we shal neuer hereafter haue the opportunitie againe. Is it not a great grief that there should be some men, so farre from compassion, yea from all humanity, that they themselves, will not onely shut vp  
their



## OF THE COM.

their bowels of pitie against them that are in extreame miserie: but also discourage some, and prohibite others that would shew mercy, yea and doe punishe them that seeke to receiue it. What shall we say of these men? The Lorde be merciful vnto them, they wote not what they doe. But if we, most gracious Soueraigne, and right honorable assembly, do make our case worse then it is, send out faithfull men to trie the trueth, as *Moses* sent men to search the land of *Canaan*, and if we be found to haue giuen a false report of the state of the people, wee are cōtented to be sent empty away: yea, we further offer to become your bondmen we and our children for euer. For doth the wilde Assē bray when he hath grasse? or doth the Oxe lowe when he hath fodder?

Num. 13.3.

Looke therefore vppon our miserie most gracious Soueraigne, & right Honourable assemblie, and our miserie will mooue you to pitie and compassion. A great part of vs, within this your dominion, doe rather behold the good things of the land then inioy them, and gather  
the

## A COMPLAINT

the fruits thereof, for others rather then for our selues, so that wee are glad to receiue the crummes thereof for our portion. How many times doe we sigh and sorow, to satisfie our hungry soules with bread? How often doe our children crie for foode, before wee haue provided it? (although in this behalfe, wee acknowledge our selues preferred before sundry nations) so that many of vs doe eate in darknesse all our dayes, and our name is afterwarde couered in darknesse. But if wee passe away into vtter darkenesse for want of substantiall knowledge of the word, where there is continuall weeping and gnashing of teethe, howe great will that darknes be? What a great griefe is it, to see our selues borne to misery, so that wee shall knowe no good all our dayes? What should we doe in this woefull state wherein we stand, but fall to mourning and call all that bee heauie hearted, and expert in mourning to bewail our dolefull dayes? What other song can we sing then that which *Iob* hath taught vs?

*Iob. 3.*

Would God the day had perished wherein I was borne, and the night when it  
was



## O F T H E C O M.

was saide, a man childe is conceiued: that, that day had been darke, that God had not regarded it from aboue, nor the light had shined vpon it, that darknesse and the shadow of death had stayned it, the cloude had remained vpon it, and the glowming of the day had troubled it? That darknesse had possessed that night, that it hadde not reioyced in the daies of the yere, nor come in the counts of the monethes. Woulde to God that night had byn desolate, that no song had been in it: that the starres of that morning had been darke, that while it looked for light, it might haue had none, nor had seene the dawning of the day: because it shut not vp the dores of my mothers wombe, nor hid sorowe from mine eyes, &c. Or as wee reade in *Ieremie*: Cursed bee that day wherein I was begotten, and let not the day wherein my mother bare me bee blessed. Cursed be that man that shewed my father, saying a man childe is borne vnto thee, and greatly comforted him, &c. Is it fit for vs to sing any other songues, except our Magistrates and Gouvernors comfort vs?

If

Iere. 10. 14.  
15. &c.

## A COMPLAINT

**Psalms. 82. 6.**

If they shoulde denie vs helpe, who is able to relieue vs? Others may pitie vs, but none can deliuer vs, but they to whom it is said, Yee are gods, yee are all the children of the most highest. Deliuer then the poore and needie, saue vs from the hand of Satan.

**Gen. 21. 14.**

**2. Sam. 18. 33.**

Our grief is great, that causeth vs thus to cōplaine. For we cannot see our children die before our faces, for want of the water of life, and not lift vp our voices and weepe, with *Agar the Egyptian*. We cānot chuse but beare tender hearts towards them, and mourne with *Dauid*, saying: O my sonne *Absolon*, my sonne, my sonne *Absolon*, would God I had died for thee, O *Absolon* my sonne, my sonne.

**Luke. 7. 37.**

But is there no comfort to bee had, if man should not be mooued with our teares, but denie vs, saying: I know not? Yes there is in Christe the fountaine of mercies, beyond the reach of mans vnderstanding: If wee fall downe before him and wash his feete with teares, with that sinfull woman in the Gospell. For though our sinnes be many, yet his mercie



## O F T H E C O M,

tie is as great as euer it was : and teares  
 are as precious as euer they were. And  
 therfore though the heauens should be  
 couered with darke clowdes, yet woulde  
 we trust, that hee would cause the light  
 to shine out of darknes, and though we  
 were inclosed in the wildernesse, yet  
 would wee beleue that he would feede  
 vs with heauenly *Manna*. Yea if *Hester*  
 the Queene should denie *Mardocheus*,  
 to goe vnto the King *Assuerus*, for the  
 saftie of her people, yet comfort and de-  
 liuerance shal come otherwise from our  
 God. For the Lordes hand is not shorte-  
 ned, that it cannot helpe, neither doth  
 his power faile, that hee cannot deliuer.  
 But we trust that our *Hester* Queene *E-*  
*lizabeth* will humble her selfe with fa-  
 sting and prayer, and goe vnto the King  
 of heauen, and fall downe flat before his  
 footestoole, and entreate for her owne  
 life, and for the life of her people, for her  
 negligence of the building of his house  
 so many yeares. Which thing if she doe,  
 no doubt the king wil hold out the gol-  
 den Scepter of mercy, that shee may  
 touch it to her vnspeakeable comfort.

Deut. 2.

Hest. 4. 11.  
& 14.

Hest. 4. 16.  
& c.

N

And

## A COMPLAINT

And when her Maiestie shall haue intelligence from the King that the diuelishe deuise of *Hammon* the *Romanist* (wherin hee conspired the destruction of the whole Chuiche of God, through ignorance, the mother (as hee saith) of deuotion, which deuise he caused to be published in all kingdomes, by Monks, Friars, and Iesuites. &c. as by speedie Postes) cannot be ouerthrowne, but by contrarie letters, signed with the Kings seale, and proclaimed vnder his name, to wit,

Preach the Gospell to euery creature:  
 Preach the worde, bee instant in season,  
 and out of season. For howe shall they  
 belecue in him of whom they haue not  
 heard? And how shall they heare without  
 a Preacher? Let the word of Christe  
 dwell plenteously amongst you, Search  
 the scriptures, for they are they that  
 testifie of mee: then we trust that her  
 Maiesty, assisted with this honorable assembly,  
 will take suche order, that this the  
 Kings decree, may be confirmed and also  
 published throughout all her dominions,  
 and that the Postes may ride vpon  
 swift horses, and goe forth with a speedie

Mark. 16. 15.

2. Tim. 3. 2.

Rom. 10. 14.

15.

Col. 3. 16.

Ioh. 5. 39.



# OF THE COM.

die course, to execute the Kings commandement, and this decree that was giuen in the pallace of the kingdome of heauen. So in euery place where the decree shall come, there shall bee ioy and gladnes, fastings, & solemnities, and no doubt many of the Papists of the lande, will become true Protestants to the faith.

Hest. 3. 144

Oh that we that are the poore people of the lande, might eate our leane morsell vnder the sound of the Gospell, and wet our dry crust in the sincere milke of the worde, then shoulde wee forget our misery, as a woman forgetteth the paine of her trauaile, in hope of a better day, and not onely so, but also wee shoulde haue more ioy of heart, then the worldlings whose corne & wine doth abound: Then should we reioyce before our God according to the ioy in haruest, and as men reioyce, when they deuide the spoile, then shoulde wee raise vpp our selues as men refreshed with wine, and say, Awake my glory, awake Violl and Harpe, I will awake early and praise thee O Lord. And therefore all our prayers shalbe, that the zeale of Gods house

Psal. 4. 7.

Esay. 9. 3.

Psal. 57.

N 2

may

## A COMPLAINT

Math. 16. 22  
23.

Eccl. 41. 3.

2. Sam. 14. 17

Psal. 41. 1.

may eate vp your Maiestie, and this Honorable assembly, that you being strong in God, may bee able to breake a bowe of brasſe, and leape ouer the wall. So that if *Peter* take you apart, and say vnto you, this matter is chargeable, and may be troublesome to the citate, fauor your selues, it shall not be vnto you: yee may shake him off in the zeale of Christ, saying: Get thee behind me Satan, thou art an offence vnto me. For thou vnderstandest not the thinges that are of God, but the things that are of men. Behold our miserie, we lie before your Maiestie, and this honorable assembly, as brokē reeds, and as a smoking Flaxe. Wee pray you breake vs not in peeces, but bind vs vp, quenche not our sparkle, but light our candle, and in so doing the Lorde your God shall be with you. For blessed is the man that regardeth the poore, the Lord deliuer that manne in the time of his trouble.

Now then to conclude, right honorable assembly, seeing that our God commandeth an holy preaching ministerie in his worde, so plainly, that who  
so



OF THE COM.

so runneth may reade it, whereby hee is chiefly glorified, and his kingdome established, then the which things nothing ought to be more precious vnto you, seeing that by the establishing of this ministry you make plaine euidence of the vnfained loue that you beare to Christ, who requireth continuall feeding of his lambes, whose loue vndoubtedly he will requite againe with loue, and be for you a faithfull Mediatour, in all the petitions that you make vnto God, to procure you the good thinges of this life, and of the life to come : seeing that the liues of so many thousands of vs poore wretches readie to perish eternally, now borne in this land, & hereafter to be born, dependeth vpon teaching and instruction, at whose pitifull cryes and complaintes, in so honest and waighthy a cause, we think it not possible for you to harden your heartes, and to stop your eares. For notwithstanding our pouertie and miserie, wee are your brethren, of your fleshe, and of your bone, whose lamentable estate not to regard, were very vnnatural: Seeing that the planting of this the

## A C O M P L I A N E

Lords ordinance, is the onely meanes to chase away ignorance, and to destroy sinne, and the punishments due for sin: seeing also that this our request would be the chiefest preferment, and the best patrimonie that you could deuise to leaue behind you for your children and posteritie, and a sure argument of the vnfeined loue & fatherly affection that yee beare towards them. Moreouer seeing those rare and singular blessings, both of the mind and of the body bestowed vpon you, (whereby the Lord hath set you on high, farre aboue thousands of your brethren, when it was in his power to haue set you below, and that not for your merites, but for his mercies sake) ought to bee so deare vnto you, to perswade you, not onely to giue your consent, that this the Lordes ordinance may take place, but also to lay downe your life at his feete, to do him any kind of seruice that hee requireth: seeing the vnitie of the subiectes, and specially in true religion, causeth a quiet common wealth, as the difference of opinions causeth



# OF THE COM.

causeth the contrary, & the only means to ioyne vs together, in one true faith and loue, is the establishing of an holie ministerie, for the which respect you ought to be moued, if not as good christians, for the loue of Christ, & his poore people, yet as good common wealth men, for the confirmation of our peace and quietnesse: Lastly, seeing the Lorde promiseth to set his eyes vpon that people that doth feare him, & reuerence his worde, to delight in them, to doe them good, and not euill, to builde them vp, and not to breake them down: Seeing all these things are very true, most gracious Queen, and right honorable assembly, suffer no contradiction by any who-soeuer, nor admit any impediment, whatsoeuer Satan shall obiect, but arme your selfe with that zealous & heroycall spirite of Christ Iesus, which he had when he purged the temple of buyers and sellers, and prepare a sacred lawe for a learned ministerie, that it may bee as a whip with cordes, to driue and keepe out all the buyers and sellers, that make merchandize of our soules within any of

Esa. 54. 9.  
Psal. 132. 14.  
Iere. 31. 18.

Ioh. 2. 14-15

## A C O M P L I A N T

the Churches of your Maiesties Dominions. Then shall all the people clappe their handes, and sing aloud vnto the Lord, with a ioyful voyce. Yea the insensible creatures shall reioyce before the Lord, when he thus commeth, for then he commeth to iudge the earth, he will iudge the lande by his righteousness, and the people by his trueth.

But if we should not be heard and relieued at this time, God knoweth howe great a multitude of vs might be lodged in hell, and there crie and curse without ceasing, in the midst of the flames of eternall fire remedilesse, before another Parliament were assembled. And who can tell, whether your God, if he be now reiected in this petition that we make in his name, and by his inward motion, wil vouchsafe to giue you that honor, to offer vnto him this odiferous sacrifice of a learned ministerie at any time hereafter during your life, but contemne you as men not worthy of that honour. Therefore let the Apostles wordes be regarded, who saith: To him that knoweth how to doe well, and doth it not, to him it is sinne.



## OF THE COM.

sinne. Harken also what a wise man  
saith vnto you: Withholde not a good  
thing from them that haue neede, when  
there is power in thine hand to doe it,  
say not vnto thy neighbour, goe and  
come againe, to morrowe I will giue  
it thee, if thou nowe haue it. And there-  
fore know you in the name of God, that  
you all generally, and euery one of you  
particularly, euen of the meanest giftes,  
is bound before God not to be discoura-  
ged but to bee forward to the vttermost  
of his power, in promoting this petition  
touching the glory of God, & the health  
of his people, (for this is the chiefe cause  
of your comming) although you see o-  
thers that better might, lay their handes  
vpon their mouth. So ought you espe-  
cially that haue richer gifts, not to spare  
them, but to employ them all, in such a  
forcible maner, as you would doe to re-  
couer your inheritance if it were lost (o-  
therwise you loue vs not so muche as  
your selues, which the law requireth) yea  
to plead this our cause as your own life,  
for God his glory ought to bee more  
deare then your life, thereby to erect a

memo-

Pre. 3. 27. 28.

## A COMPLAINT

memorials of your thankfulness for your late deliuerance out of the hands of the *Spaniards*, whom the Lord sent to threaten vengeance for this continuall reiecting of his suits, least if you depart with the neglect of this our petition concerning the glory of God and our safetie, a sting remaine in your consciences afterwards, and an incurable wound in your heartes in the day of your death. For bee assured that our louing father, if hee be cast off from time to time in al his suits, at length will turne himselfe into a Lion, or into a consuming fire. Seeing then, that wee haue so earnestly and of long time desired to be satisfied with the word of life, wee pray you in the tender bowels of Christ Iesus, let vs be no longer deferred.

For as in the greatest mischiefes, *viz.* in wasting by fire and water, as also in the inuasion of the enimie, the Prouerb hath place, Delay doth make the danger greater: so especially it holdeth in the inuasion of the greatest enimie of all mankind, who hath already taken manie townes and castles in this land, shewing



## OF THE COM.

wing all kinde of tyrannie wheresoeuer he commeth. Therefore as when the boldly enemies enter into the land to wast and destroy, the carefull Magistrates set the Beacons on fire, whereby with all speed they leaue power against the enemy, least by sufferance and daylie victories, he should make himselfe so strong, that afterwardees hee were not able to be driuen out of the countrie. So the like expedition or rather greater, were to be vsed in gathering an armie of worthie souldiers, to encounter Satan, before he enlarge himselfe in the kingdome of darknes, by meanes of these Iesuites and dumbe ministers, least as wee haue scene with our eyes in the dayes of *Queene Mary*, it might fall out by the iust iudgement of God for our sinnes, that by tract of time hee might possesse the whole kingdome, as the foresaide Iesuites and blinde ministers his faithfull seruantes, do endeavour to bring to passe. And therefore, as you loue the Lord Iesus Christe and his church, which is as tender vnto him, as the apple of his eye, in the preparation of his warfare, deale not sparing-  
lie,

## A COMPLAINT

**Pro. 3. 9.**

lie, or niggardly with him, but honour him with your substance as he requireth who hath bin so rich and bountifull towards you, not onely in the treasures of the kingdome of heauen, but also in the blessings of this present life. So that the Lord hath not set you belowe, but hath placed you on high, and if that which he hath done for you be too little, hee will yet multiply his graces vpon you, vntill your cup overflowe. Wherefore look round about you, and take for example to imitate, so many as haue been zealous for the house of God, and liberall towards the maintenance thereof. First, set God himselfe before your eyes, who in the mount *Sinai* provided a sufficient portion to bee giuen to the *Leuites* his ministers, to attend vpon holy things. Remember that the *Israelites* in their poore estate in the wildernes, gaue voluntarily more then enough to the erecting of the Tabernacle, and furniture thereof. But to passe ouer many examples which might bee set before your eyes, let not *Ezechias*, *Iosias*, *Nehemias*, and the Princes of the people that were vnder

**Leuit. 27. 38.**

**Num. 18. 24**

**Deut. 14. 22.**

**Exo. 36. 5. 6.**

**1. Chro. 31.**

**18. 19.**

**1. Kin. 22. 23**

**Nehe. 13. 5.**

**&c.**

**Ezra. 1. 1. 2.**

**&c.**



## O F T H E C O M.

vnder them be cleane forgotten, for the  
 godly gaue vnto the Temple, as the wic-  
 ked plucked away. Yea, *Cyrus* an Hea-  
 then King, & other Kings of *Persia*, were  
 bountiful towards the Temple of the  
 Lorde: of all which worthie men, the  
 memorie wil euer flourish and neuer die.  
 But especially, we beseech our most gra-  
 cious & noble Princesse, *Queene Eliza-*  
*beth* to match her selfe with *Dauid*, the  
 chiefeſt Worthy of the world, & not only  
 consecrate the most iust spoiles of her e-  
 nemies, but also giue bountifully of her  
 owne peculiar treasure, to the mainte-  
 nance of the house of God after his ex-  
 ample, and taking vpon her his person,  
 to come into this honorable assembly of  
 Parliament, and say vnto them: This spi-  
 rituall Temple is a great and a mightie  
 work. For this house is not for man, but  
 for God. Nowe I haue prepared with all  
 my power for the house of my God:  
 golde for vessels of golde, and siluer for  
 vessels of siluer, and brasse for thinges of  
 brasse, yron for thinges of yron, & wood  
 for thinges of wood, and onix stones and  
 stones to be set, and carbuncle stones,  
 and

1. Sam. 8. 17.

1. Chro. 29.  
1, 2. &c.

## A COMPLAINT

and of diuers colours, and all precious stones, & marble stones in aboundance. Moreouer, because I haue delight in the house of my God, I haue of mine owne peculiar gold and siluer, which I giue to the house of God, beside all that I haue prepared for the house of the sanctuarie, even threethousand talents of gold, of the gold of Ophir, and 7000. talents of fined siluer, to ouerlay the walles of the houses: The golde for the thinges of golde, and the siluer for the thinges of siluer, and for all the worke by the hands of artificers, and who is willing to fill his hand to day vnto the Lord: So the princes of the Families, and the Princes of the tribes of Israel, and the captaines of thousands and hundreds, with the rulers of the King his worke, offered willingly & they gaue for the seruice of the house of God fine thousand talents of gold, & ten thousand peeces, and ten thousand talents of siluer, and eighteen thousand talents of brasse, & one hundred talents of yron. And with whō precious stones were found, they gaue them to the treasure of the house of the Lorde by the hand



## OF THE COM.

hand of *Iehiel* the *Gershonite*. And the people reioyced when they offered willingly: for they offered willingly vnto the Lord with a perfect heart, and *Dauid* the King also reioyced with great ioy. Therefore *Dauid* blessed the Lorde before all the congregation, and *Dauid* said: Blessed be thou, O Lord God of Israel, our father for euer and euer. Thine O Lord is greatnes and power, and glorie, and victorie, and praise, for all that is in heauen and earth is thine. Thine is the kingdome O Lord, and thou excellest as head ouer all. Both riches and honour come of thee, and thou raignest ouer all, and in thine hande is power and strength: and in thine hand it is to make great, and to giue strength vnto all. Now therefore our God we thanke thee, and prayse thy glorious name. But who am I? and what is my people that we should be able to offer willingly after this sort? For all things come of thee, and of thine owne hand we haue giuen thee. For wee are strangers before thee, & sojourners, like all our fathers: Our dayes are like the shadow vpon the earth, and there is none

## A COMPLAINT

none abiding. O Lorde our God, in all this aboundance that we haue prepared to builde thee an house for thy holy name, is of thine hande, and all is thine. I know also my God, that thou triest the heart, and hast pleasure in righteousness: I haue offered willingly in the vprightnesse of mine heart all these things: now also haue I scene thy people which are founde heere to offer vnto thee willingly with ioy. O Lord God of *Abraham, Isaack, and Israel*, our forefathers, keepe this for ever euen the purpose of the thoughts of the heart of thy people, and prepare their hearts vnto thee. And giue vnto *Salomon* my sonne a perfect heart, to keepe thy commandementes, thy testimonies, and thy statutes, and to doe all thinges, and to builde the house which I haue prepared. And *David* said vnto all the congregation: Now blesse the Lorde your God. And all the congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord, and the King, &c.

So shall our most gracious Prince and  
her



## O F T H E C O M.

her people, not onely in contemplation beholde this house, as *David* did the other, but with *Salomon* also see it erected in all perfection, and reioyce wonderfully in the glorious beautie thereof. How much may you thinke would this worthie worke aduaunce the honour of our Lord Iesus Christe? Who no doubt, wouldie honour you all againe in that great day, and make mention of this noble acte in that glorious assembly, to your vnspeakable comfort. How much should you make the Angels of God to reioyce, who are glad at the conuersion of one sinner? How many that remaine in their manifolde sinnes and ignorance would the Lord conuert, if these workemen were sent abroad to euery place? For the haruest is great, and the labourers are few. Then should the Lorde his eyes be more and more vigilant to gard her royall person and the whole land: Then shoulde the kingdome of Satan and sinne bee confounded, which in a maner triumpheth nowe euery where. Then should al the people be knit together in one true religion, and bee of one

O

heart

Mat. 25. 34.

Luke. 15. 10.

Math. 9. 39.

Act. 4. 32.

## A COMPLAINT

heart, and one soule, and not be carried away with the blast of euery Iesuite, saying: Will you forsake the religion of your forefathers? Lived they not well? Had they not plentie of all thinges? For we think that nothing will destroy these vermine of the land without the plentifull preaching of the worde. But if the word of God dwelt plenteously amongst vs, we should easily despise the Pope his trashe, and tread it vnder our feete as dung, which is now very saleable in this land. Then should these Iesuites be forced to cry as it were Skrich Owles, not beeing able to abide the cleare light of the Gospell, and flie in desolate places, and mourne with the dragons at Rome. Then should the prayers of the people, which shoulde bee borne a newe by the immortall seed of the worde, bee as the fount of many waters, for the preservation of her Maiesties person, the honorable Counsell, the inferior Magistrates, and the peace of the whole kingdome. Then should our land bring forth ber encrease, and God euen our owne God should giue vs his blessing. Then should  
it

Psal. 67.6.



## OF THE COM.

it bee knowne that the ministers of the word, are the Chariots and horsemen of <sup>2. King. 1. 12</sup> Israel. Most humbly therefore we pray, and beseeche our most gracious Soueraigne, and you the right Honourable Couंसellors, & the Nobility of this land, you reuerend Fathers of the Cleargie, you worthy Iudges of the Law, and also you right worshipful Knights and Burgessees of the lower House, not to shrink away, & wash your hands of this worke, but to rayse vp your selues, and as euery one hath receiued frō Iesus Christ greater wisdome, authoritie, & magnanimitie then other, so to striue and contend one with an other, to strengthen the arme of Christ, and to place him in the royall seate of his kingdome. Which thing perfourmed, as it would be a glorious example for all Christendome to imitate, and a day of ioy and solemnitie, more excellent then that day which the Iewes helde for their deliuerance from the conspiracie of *Hammon*, not only in this present age, but also in all posterities to come: so woulde it be the dolefullest day to the kingdome of the Diuell and

## A COMPLAINT

Antichrist, that euer was knowen in this  
land. Which our most mercifull father  
of his infinite mercy in Christe bring to  
passe: To whose blessing and direction  
of his holy spirit, in all your affaires, and  
consultations, we commend you,  
with vnfained prayers this  
time and euer.

Amen.

*Prou. 13. 12.*

*The hope that is deferred maketh the  
heart sicke: but desire when it cometh  
is a tree of life.*

*Daniel. 9. 19.*

*O Lord heare, O Lorde forgine, O Lorde  
consider, and doe it, deferre not for thine  
owne sake, O my God, for thy name is  
called vpon thy Citie and vpon thy peo-  
ple.*

A pe-



54  
**A petition made to the Con-**  
uocation house 1586. by the godly  
*Ministers tending to reconciliation, and*  
*translated into English.*

**Y**E reuerend Fathers, and men of  
much account, let it be lawful for  
vs freely to intreate with you of  
such things as pertain to ecclesiasticall  
discipline, a cause that hath now so long  
time been moued & controuersed, and  
which hath so much troubled the minds  
of many, so as (if it might bee) wee may  
knit in mutuall concord, and with one  
minde ioyning hands, and setting foote  
to foot, more mightilie assaile the king-  
dome of darknes and ignorance, to the  
viter razing thereof euen vnto the  
ground. Withall we beseech a fauoura-  
ble interpretatiō, if so be it happen, that  
in speaking wee mention any thing that  
shall sounde vnpleasaunt in your cares,  
namely that the same is not done of vs  
to your offence, or reproch, (which God  
forbid) but to the defence and mainte-  
O 3 nance

## A P E T I T I O N

nance of the cause we haue in hand. For the auouching of the cause, so cleare in it selfe and euident, we here say nothing seeing the trueth thereof hath been so confirmed by the volumes of so manie famous men, as well strangers, as of our owne countrie, that wee suppose none can be ignorant thereof, saue such as wil not know it. Howbeit if it seeme doubtfull and ambiguous, we are content, nay we earnestly desire ( for the further manifesting of the trueth therof ) that vnder equal conditions, the matter may be brought to disputation. Otherwise if not by the scriptures, but by prisons and deprivations, the strife bee yet longer protracted, wee boldlye hope, that that shall come to passe which is said: No violent thing proueth perpetuall. But you do frankly confesse that which we contend for, when as you send the seruice of the discipline, to the troublesome times of persecutiō, as into a far distant countrie (although in the time of peace, to restraine the vnrulines of the flesh, there is greater neede therof) as also when you  
put



## T O T H E C O N.

put into our Magistrates heads, that all innouatio is exceeding dangerous. Seeing therefore the exceeding brightnesse of the cause is in it selfe so forcible, wee professe that wee cannot with any good conscience, forsake the vpholding and defence thereof. And here wee maruaile much, that you being so few in number (for we account the vnlearned ministers rather among the dead, then amongst the liuing) furnished with no sounde reasons, nor yet much resisting the contrary reasons that are alleaged against you, will yet notwithstanding set your owne opinion against so many excellent writers, and so many well settled Churches. We maruaile likewise, whereas the charge of church gouernment is a matter so weightie and laborious, that you yet alone will vndergoe the burthen (being heauier then *Ethna*) and take none into the fellowship of office with you. Such a minde commonly appeareth to be in those, that reckon nothing rightly done, saue that they do themselues. And yet againe to see your mindes so sodain-

## A P E T I T I O N

lie changed, to set ouer this burthen to  
a Chauncelour, many times Doctor of  
the Canon law, a man not of Bishoply  
order, but of an other mould and ma-  
king, that is not exercised in holy scrip-  
ture, (for that hee hath moyled his wits  
in the puddle of the Popish law) not for  
a time limited, but continually, not o-  
uer a few sheepe, but an hundred thou-  
sand sheepe and lambes (as it is in some  
places) to bee gouerned and guided by  
the Pastorall staffe, this wee say, carrieth  
vs into a greater admiration. Besides, if  
this Chancellor were most louing, most  
expert, most strong to endure, and most  
watchfull ouer the flock, so as he would  
spend himselfe night and day in the care  
of the Churches, yet could it not suffice  
to perfourme the thousande part of his  
duetie: he contrariwise taketh one day  
amongst twentie, or there about, not  
straining himselfe with this businesse,  
howe vnprofitable for the health of the  
church, the maners of men doe plainly  
testifie. Now to this Chauncelor, are all  
bound to be subiect, as well Ministers as  
people



## TO THE CON.

people: the Ministers must stand mute, whilest they receiue pastorall admonitions of M, Chauncelor, (who yet himself knoweth not the office of a Pastour, except perhaps he hath learned somewhat of the Pastours themselves, looke what he affirmeth that they must assent vnto, if he denie they must not contrary him, by the onely imperious commaunde of one man, not by a counsell, all matters are ordered, so that of necessitie our labours and night studies in searching out diuine matters are waste before him, his only will must stand for all. But to passe ouer the rest, this maner of gouerning is so farre at oddes both with scripture and reason, that whereas other errors can produce places of Scripture, though wrested and wrong, yet carying some colour of their defence, this can bring none. And it is altogether abhorring from reason, that one vnskilfull should giue precepts to Masters of Artes, as if the chatering Iaye shoulde teache the Nightingale to sing. The like absurditie is in this, that the Pastors, whose right it is

## A P E T I T I O N

is to gouerne, shoulde bee exempt from gouerning, and put in priuate place, to sit vnder the church Wardens and Side-men in this charge. The rest of that Hierarchie so highly commended by some, seemeth vnto vs also, to come out of a strange countrie, not being able to challenge the holy scripture for the natiue soyle: els if it doe priuily lurke in anie corner of the scripture, wee beseech you point vs the habitation thereof, that wee may behold and consider it. But if it may please you to giue vs leaue, we will here rehearse certain impediments which do ensnare and hold you back, from casting away these forraine wares, and very Romishe inuentions: after that wee will bring reasons, whereby as it seemeth to vs, you ought to bee perswaded to alter and change your minde. Heere againe wee beseeche you reuerend fathers, and deare brethren, that wee may haue leaue to ripp vp these offences, without offending you, whose mindes wee wishe not more exasperated, but desire by all meet and seemely meanes, to make more appeased



## TO THE CON.

peased towards vs . Three thinges doe principally offer themselues : worldly glory, riche reuenue, and feare of ignominie. You are in deede aloft, and haue attained great earthly glory, not inferior to the glittering shewe of the Peeres of the land, greater verily the either Christ had, or would haue, which dignity to depart from, a naturall man will not easily bee brought vnto. Besides your Table is large and delicious, from the which to be restrained, and tied to a more slender and hungry kinde of diet, flesh & blood will mightily wrastle. Againe, if you should yeeld to vs, or rather to the truth, then yee woulde conclude, that the estimation of your learning, would not bee so famous, but rather vitterly defaced. Thus reasoneth the worlde with the minde, which is a mightie aduersarie, and a maine offence to stumble on. And certainly to vnwind the affection's from these snares, and to forsake in deede the pampering lappe of the world is a thing nothing so easie, as in talke to desie, and in wordes to contemne the same. Which thing

## A P E T I T I O N

**Ioh. 3. 1. 2.**

**&c.**

**Math. 8. 19.**

**Iohn. 12. 42.**

**1. Ioh. 2. 15.**

**16. 17.**

thing *Nichodemus* comming to Christ by night, that Scribe that would needes follow Christ till he heard of his puer-tie, and the chiefe Rulers beleeuing, but not confessing, because they loued the glory of men more then the glory of God, do apparantly testifie. For without doubt, if this wall of the world were cast down, and all the hopes and feares thereof throwne away, the whole strife betweene vs were ended. We should shake handes on both sides, and peace shoulde bee restored to the Church. Wherefore wee will call to minde a fewe places of scripture which can well asoord healthfull remedie in this case. The Apostle *S. Iohn* saith: Loue not the worlde nor the things that be in the world, and he rendreth reasons, because the loue of the world driueth out the loue of God. Like as our Lord hath said, You cannot serue God & Mammon. Moreouer, the world passeth away, and the lust thereof, but the loue of God abideth for euer. Set *Salomon* before your eyes; who gate vnto himselfe, euen honours, riches, and delights



T O T H E C O N.

lights of the sonnes of men, and yet pronounced of them all, that they were most vaine vanitie, & vexation of spirit. Consider that also which Christ hath said to his Disciples: The Kings of the nations Luke. 22. 29. beare rule ouer them, & those that haue Iohn. 12. 42. power ouer them, are called gracious Lordes, but it shall not bee so with you. Likewise to the Iewes, Howe can yee beleeue, whereas you seeke glory one of another, and seeke not the glory that commeth from the Lorde alone. In like sort touching the desire of riches, Christ reproveth the riche men, saying: Howe hardly shall the rich enter into the kingdom of heauen, because riches are deceitfull, mammon is wicked, and they Mar. 10. 23. that wil be rich, fall into temptation, &c. Math. 13. 22. yea some haue fallē away from the faith. Luke. 16. Hitherto pertaineth the Parable of the King that made the marriage for his sonne, where the children of the worlde 1. Tim. 6. 9. withdrewe themselves from the great Supper. Last of all, to acknowledge the truth, is to giue glory to God: and the peruers iudgement of the world concerning

## A P E T I T I O N

John, 9. 24.  
35. 36. 37.

ning you, is your chiefe prayse, euen as the blind man excommunicated of the Iewes, was blessedly and gloriously receiued of Christ. You will answer, these thinges we know well enough: but whither to tend they? tell vs your purpose. Euen this, most reuerend fathers, we beseech you most humbly in the name of Christ, & intreate you euē for the sauing of many thousand soules, that stamping vnder your feete this world and the glorie thereof, you would cover the nakednesse of our churches with your abundance and superfluitie, (so as neuertheless your selues may haue competent maintenance for your liues) and in this same assembly, prudently striue with all your strength, that the thinges that are vniustly taken away frō the church, may by your helpe and example bee fully restored, or at the least, so farre foorth as may bee, that once at the length the holie ministerie hauing fast footing, may lift vppe the voyce, and sounde out the Trumpe of the Gospell in euery congregation. Whereunto also if the holy Discipline



# TO THE CON.

ipline might be added, for want whereof men liue as they list, vndoubtedly the kingdom of heauen should suffer force and the violent would take it by strong hande. In doing whereof surely you might bee followers of the holy men, *Samuel* the Prophete, and *Peter* the Apostle, whereof the one forsaking the dignitie and maintenance of a Iudge, departed to a priuate place: the other hauing stepped aside from the right course of the Gospell, gaine said not the reprehension of *Paul* the Apostle. We in this our request, doe openly and from our heartes testifie, that wee doe nothing desire the spoyle of your possessions, by any of the Court whatsoeuer, nor yet in speache complaine of your abundance, to the ende the same shoulde the easier be made a pray to the beastes of the field, which haue faces like men, but nailes like Lions (as some wickedly slander vs) from which minde God doth know, we are most abhorring: Nay wee are deeply greened to see certaine Ecclesiasticall goods, which should haue been

1. Sam. 8. 22.

Gala. 2. 14.

in

## A P E T I T I O N

ina readinesse for the vse of the ministe-  
rie, nowe through the rapine of these  
deuouring vultures, the forlorne hope  
of the lande, and your basely affected  
mindes, remooued farre away, and the  
poore Churches robbed. No other thing  
therefore doe we will or desire, then that  
your aboundance shoulde supplie the  
want of our Churches, and that assured  
by a strong law. For otherwise that sen-  
tence of the Apostle taketh place to your  
shame: One man is hungry, and an o-  
ther is drunken. And vnlesse this your  
aboundance be with your consents, in a  
publique assembly of Parliament ad-  
judged to the Church, by a decree and  
law vnuiolable (that we may freely speak  
that wee thinke) if we looke well vpon  
the maners of this age, and the last times  
hasting that finall iudgement (as wee  
may somewhat coniecture by former e-  
uent) wee doe well neere see with our  
eyes some wicked Prince (vnder pre-  
tence of preserving the commō wealth)  
raking in, and reteining that you haue,  
though it bee to the vtter raising and  
con-

1. Cor. 11.  
21.



## **T O T H E C O N.**

confusion of him, of his, and of them  
that be his counsellors therein, or els vn-  
der a colour and cloake of sustaining  
the ministerie, seazing vpon the same:  
at the translating whereof, Epicures and  
other rauening foules will lie in wayte  
to catch and snatch, so as little or no-  
thing shall come where it ought to bee.  
For at this day, some do reason thus: see-  
ing this Hierarchie is of the same origi-  
nall with Monasteries, it is most meete  
it haue the same sharing also, and so let  
the dignitie packe to *Rome*, and the re-  
uenues returne to the Prince. Others  
more indifferent, pretende care of the  
Churches necessitie, and neuerthelesse  
waite for the fall of this Hierarchie, as  
Kytes, at the onely becke of the Prince,  
without any publique lawe, that first  
they might flie in to fill their paunches,  
whose rapine and wilinesse, by an holie  
wisedome and foresight in you, ought to  
be preuented. But in this cleare light of  
the Gospell, and contrary to the euident  
testimonie of God and the churches, you  
will yet striue with all your strength to  
P                      retaine

## A P E T I T I O N

retaine your places, wee may probablie  
coniecture that as a carkasse is by peece-  
meale eaten vpp of the vncleane foules,  
vntill all the flesh bee consumed to the  
bare bones, euen so shall you likewise,  
bee a continuall pray to wicked men, till  
at length you be faine (when almost no-  
thing is left) to cast away your places as a  
foule and threedbare cloute. So shal the  
Church being destitute and forsaken  
(for any thing done by you ) lie languish-  
ing in heauinesse and mourning for  
euermore. Thus you see the happinesse  
or ruine of this Church to lie in your  
handes. Nowe if the good estate there-  
of bee deare vnto you, then is there no  
doubt but this our petition will be wel-  
come vnto you. And that it may be the  
more welcome, marke what the worde  
of God sayth: Seeke the kingdome of  
heauen, &c. Let no man seeke his own,  
but euery man that which maketh for  
another, And let all thinges be done to  
the edification of the Church. Nowe  
whether the kingdome of heauen, the  
saluation of the ignorant foules, and the  
edifi-

Math. 6. 33.

1. Cor. 10.

24.

1. Cor. 14.

20.



## TO THE CON.

edification of the Church should bee sought by yeelding your selues to this our Petition, for the establishing of a holie ministerie, euen you your selues and your consciences (setting apart former grieuances) be iudges. Wherefore yee Fathers and deare brethren, if ye acknowledge the voyce of God, harden not your heartes, and see that there bee not in any of you an euill an vnbelie-  
1. Cor. 10. 38  
uing heart. Moreouer the Lorde saith, Whether yee eate or drinke, or whatsoeuer yee doe, let all be done to the glorie of God: Therefore it is set formost in the Lord his prayer, that the Name of God bee sanctified. For as man was first made for the setting forth of Gods glorie, so is hee bounde by his regeneration to ayme at the same ende, that all the dayes of his life, both by his outwarde and inwarde giftes receiued of God, he may glorifie him with his whole heart. Bethinke ( wee pray you ) what a glorie might growe vppe to the name of God, if, as the serpent in the Wildernesse, so  
Ioh. 3. 24.  
the sonne of man in all the Churches of

## A P E T I T I O N

this kingdome might be lifted vp by the voyce of the Gospell. If you say this is a thing we desire as well as you, why haue ye not the shut the dore against the vnfit, and absurd ministers? If due rewarde hath not been offered for workemen, (which notwithstanding is no iust cause to warrant a man to doe euill) why haue yee not being present in such worthie assemblies sought the remedie? Yea why haue you not for the cause of Christe, striuen contentiously, and rather haue brought your selues into the hatred of all men, if otherwise it coulde not bee obtained? Why haue you not in the presence of the great meeting and famous court of Parliament, where your authoritie might haue done much, propounded, and by inuincible demonstrations layd out the Commandement of God, and the necessitie of Preachers, for the sauing of the peoples soules? But in these matters, beholde a deepe silence. Yea, wherefore haue you sent vnlearned ministers as Locustes, into the vineyard of the Lorde, which cannot but destroy soules?



## TO THE CON.

soules? For if the blinde leade the blinde both fall into the ditch. Not to incense you, O yee Fathers, and deare brethren, but to cause a broken and a contrite heart, and to draw forth holy teares, haue we produced these thinges. Let it bee abundantly enough vnto you, that in times past you haue been negligent, to vrge an holy preaching ministerie, and therefore by howe much the more you haue been negligent and colde, by so much the more nowe shewe your selues forward, and earnest for the hastening of God his decree, to the glorie of Christe. This also doth the saluation of the multitude, crawling in thicke darknes, begge pitiously at your hands. Cast your eyes vppon the people of this Region, which are as the starres in multitude, that cannot be numbred (whose darknesse for the most part is thicker then that, wherewith God smote the Egyptians, yea deeper then can be credible to any man, that hath not largely laboured in trying out the same. And when you come into the midst of them, sup-

## A P E T I T I O N

2. Chro. 13.  
17.

pose your selues to haue light vpon that  
haucke & destruction which the Iewes  
made of the Israelits in the time of king  
*Abia*, wherein five hundred thousand  
men were slain. And as there you might  
haue scene, on the right hand and on the  
left, before and behinde, heapes of the  
slaine, and such as were readie to giue  
vp the Ghoste: so is this slaughter no-  
thing lesse, but much more cruell and  
lamentable which is committed in this  
lande by the dartes of ignorance, wher-  
with the Diuell goreth them through,  
so that riuers of blood doth run downe  
the streetes of euery towne & citie. Haue  
compassion therefore vpon the people,  
that cannot chuse but perish eternally,  
except present helpe come from the  
Lorde, that by the lowde sounding  
voyce of his Ministers, they may be rai-  
sed vp from death to life. Nowe then  
if casting away all worldly lettes and al-  
lurements, you shall couragiously set  
vpon this businesse and enterprise, veri-  
lie the fame of the fact shall bee renow-  
ned in all the Churches, it will glad all  
good



## TO THE CON.

good men, so that in Psalmes they shall  
sounded out praises vnto the Lorde. Yea  
the Angelles shall reioyce, and all shall  
call you happie ones, decked with that  
true glorie that commeth from God a-  
lone, the memorie whereof shall flo-  
rishe for euer. This excellent acte shall  
bee remembred of one generation after  
an other, hence shall arise worthie mat-  
ter to talke of, heere shall bee a verie  
large haruest of glorie; heere hence all  
that are borne of the immortall seede of  
the worde of God, shall praise the Lord.

And if a cuppe of colde water, giuen to  
the needie in the name of God, shall of  
God againe bee rewarded: howe much  
more then, if you shall humble your  
selues, and after the example of Christe,  
make your selues of no reputation in  
the world for the gayning of so manie  
thousande soules vnto God? And this  
is also required of you, by those for-  
raine Locustes, flying into this Coun-  
trie, yea infernall Dragons, inuading the  
flocke of Christe, and turning many a-  
way from the obedience of God and the

Math. 10.40

## A P E T I T I O N

Prince, euen they (wee say) doe importunately vrge an holic Ministerie, which out of the sacred Armore of the worde, may haue in readinesse to defende, and safely garde the people of God. Hencefoorth therefore let the zeale of the house of God eate you vppe, and suffer not the people of the Lorde to wander in the mountaines, and to perishe anie longer.

But if reiecting all these thinges, and contemning them as trifles, you shall stiffely hold on your olde course of life, both God and man gain saying you, yet call to minde (wee beseeche you) that bitter day, which can not bee farre from anie of you, ( for the most part of you are well stricken in age ) in the which the Almighty, by Death his faithfull Sergeant shall call for you, to giue vppe the accountes of your whole life. Then in the bedde of your last sicknesse, it will come into your remembrance, that before the iudgement seate of Christe, the glorie of the worlde, and the abundance of riches, can doe you no good,  
but



## TO THE CON.

but much hurte, that you haue sought the honours which hee despised, and being seruantes, haue set your selues aboue your Maister : Then will appeare vnto you, the image of the Church to be considered, howe neate, howe beautifull, and howe glorious it might haue been but for you, that is, if you had not denied your helpe and wealth vnto the same, for whose welfare, if neede so required, you owe your liues an hundred times. Besides, whereas there are three Competitors, euerie one of which couereth to enioye your possessions, namelie the Papist, the vile Epicure, and the needie Church, howe heauie shall it bee vnto you in the day of death, to leaue them eyther to bee possessed of the enemies, or els to bee deuoured of the filthie Epicures, and to see the poore Church lacke, whiche yet by the lawe of God, is the right and lawfull heire, into whose handes it had been meetest in your life time, after that you had seen it assured by lawe, to haue deliuered the possession.

Further-

## A P E T I T I O N

Furthermore, wee are perswaded, that it will then grieuouſlie wounde your consciences to remember howe contrarie to the expresse commandement of God, you haue layde your handes on ſuche a number of vnlearned and lewde miniſters, which are moſt vnſit to take the gouernment of the Church vpon them, and that which is a moſt woefulſſ deepe, haue carefully ſtoode to retaine them, by whose meanes many thousand ſoules haue periſhed, and gone downe into the pit, for the ſauing of whome, you were ſent forth into the worlde by God himſelfe. But more grieuous will this burthen bee, when you ſhall come to conſider, that this plague is not to ceaſe in the waſting onely of this generation, but that as muche as in you lieth, it is to endure from generation to generation, euen vnto the worldes ende: and withall, that ſo great, and ſo manie euils are committed, for the onely vpholding of your pompe and dignitie. Yet ſhall it be of all other a moſt dangerous wounde of conſcience vnto you to thinke howe  
you



## **T O T H E C O N.**

you haue beaten, imprisoned, excommunicated, and depriued your brethren and fellow seruants, for speaking against you to remedie these euils. Now if these things can be comfortable vnto your mindes in that day wherein you should goe hence vnto the Lord, we are exceedingly deceiued. Wherefore that nothing might disturbe the peace of your conscience in that day, we here desire euen from our heartes, that you would fall to worke, whilest yet it is day. These thinges haue wee deliuered in the assurance of God, and of a good conscience, for the glorie of God, and benefite of his Church, and particularly for the setting vppe of an holy preaching ministerie, in which point, at the least in wordes, you accord and ioyne with vs. Therefore, in that whereunto we are come, let vs walk by one rule, and be like affected. Consider yee Fathers and brethren, in Christe beloued, what we say, both to you, and to vs, the Lord giue vnderstanding in all things, in Christ, Amen.

**F I N I S.**